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OUR MARCH ISSUE

Readers of the *Guest Book* will be familiar with the personality of **Dr. Ch'eng,** who is secretary of the China National Christian Council and moderator of the United Church in China. He is a Congregationalist, "English variety," has studied in Scotland and at Columbia University, New York. Two years ago he was in this country attending the International Missionary Council at Williamstown, being a member of its Executive Committee. We show a picture of him, with Dr. Ebisawa and Dr. Richter, meeting Governor Allen of Massachusetts soon after the Council. **Roderick Scott,** now on furlough—who gave an address at the Madison meeting—is dean of Fukien Christian University, a successful piece of coöperation along educational lines. **Miss Catherine Quickenden,** also on furlough, is of English birth, and has worked in India, first under British auspices, then under the American Board, since 1898. The reason why **Dr. Wynn C. Fairfield,** for eighteen years a missionary of the Board in Taiku, China, now associate secretary, should be writing a travelogue will be found in "What's Happening to our Secretaries." **Rev. William H. McCance** has been a successful worker in the Marathi Mission since 1921, and for two years was the Board's candidate secretary. He has just been appointed Associate Secretary of the Foreign Missions Conference.

Two new Departments start in this issue: ADMINISTRATIVE ITEMS, which on this occasion deals with the work of the secretaries of the Board, its Cabinet, and its Prudential Committee; and THIS, THAT, AND THE OTHER, with which PERSONALIA is merged. Although in type and set-up this latter department resembles Miss Cushing's, she is not responsible for it, and longer articles than those she broadcasts here find place.

Your Chance to See Japan and China is offered in this month's Home Base. More space is given to letters from the field than for some time past and we hope we can continue to find more room for these.

Deaths of missionaries in active service are peculiarly saddening. One who had given nearly a lifetime of service to India, and one who had just entered the field in China, are lovingly remembered here.

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Rural Christian Workers Like These Hold in Their Hands the Destiny of the Church in China

WHAT CHRISTIANITY IS DOING IN CHINA

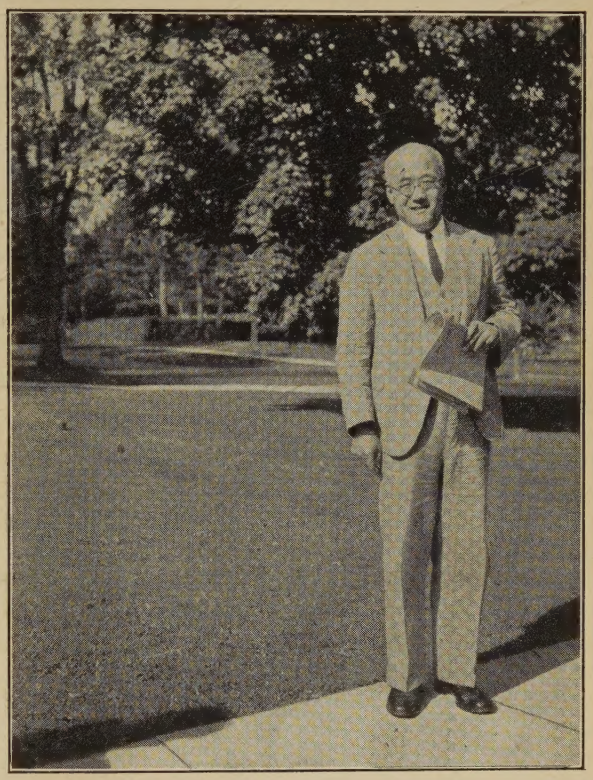
By CH'ENG CHING YI

THE situation in China at the present time is exceedingly confusing and perplexing, not only to people of the West but even to many of the Chinese people. It is not enough to say that China is undergoing a political change and that a revolution is taking place in that vast country of the Far East. It would be more accurate to say that five revolutions are taking place at the same time. There is a political revolution, a social revolution, an economic revolution, an intellectual revolution, and a religious revolution. It is not to be wondered at, therefore, that the situation in China today is confusing and perplexing.

China crowds seven centuries into seven years. The great changes which took place in the countries of Europe many years ago and which were a matter of centuries, China is going through today, and all at once. When we think of China we have to think in terms of the whole continent of Europe, for China is a vast country. Was it not in the thirteenth century that the Renaissance took place in Europe? Was it not during the fifteenth century that the religious reformation changed history in the West? Was it not during the eighteenth century that the great political revolution broke out, and in the nineteenth that the great industrial changes took place? But what happened in Europe during seven centuries has taken place in China during the past seven years! It is not surprising, therefore, that the situation in China today is difficult to understand and the final solution of its manifold problems is still not within sight.

On the top of all this there is also the glaring fact that fully 80 per cent of the people in China are still illiterates, unable to read or write, unfit to shape the policy of the government and make China one of the nations governed by the people and for the people, notwithstanding the change that has been made from absolute monarchy to a Republican form of government. Moreover, we are yet too close to the events that are taking place at the present time to be able to see things in their true perspective; a good deal of patience and sympathy are required to understand the events that are taking place in China, and to appreciate the difficulties that the Chinese nation is facing.

There is still a great deal of internal unrest, political strife, heavy taxation, open banditry, famine and other calamities falling upon the common people of China. The wonderful patience of the Chinese people is being taxed almost to its breaking point! The situation is by no means hopeless, however. Signs of life are not lacking and ultimate victory over these ills cannot be doubted. In order to understand the situation in its entirety, one has to be able to see things both as they are and as they are capable of becoming. Neither blind optimism nor despairing pessimism can offer a true picture of the China of today.



DR. CHENG WHO SOON VISITS AMERICA

Christianity's friends and foes in China. It is natural that these great events have had their direct or indirect effect upon the missionary movement in China. It may be rightly said that Christianity is now in the midst of both friends and foes in the land of Cathay. The anti-Christian movement considers Christianity is valueless to this enlightened age of scientific development, and indeed has done more harm than good to the Chinese nation. But it is also true that the Chinese people as a whole, the officials, the merchants, the farmers, are still very friendly towards the religion of Christ. Even amongst those who are hostile to Christianity one can find men who are honestly seeking after truth

though they may not fully understand what Christianity really stands for. Here one might make mention of a leading opponent of the religion of Christ in its organized form. A man notorious for his anti-Christian activities had once made a public statement that while he opposed Christianity in its organized form, he appreciated most highly Jesus Himself because of, firstly, His lofty and great personality, and secondly, His rich and warm affection. Three things about Jesus stood out which he could not resist admiring; namely, His love for all men, His spirit of forgiveness, and His spirit of sacrifice. He even wished that the 400 million people in China would drink the Blood and eat the Flesh of Jesus so as to save China from the dark and chilly pit into which she has fallen. He asserted that these great qualities of Jesus have never been discredited by science in the past, nor will they in the future. While he attacked organized religion and delivered hard blows upon many of its weak points, he at the same time was not slow in acknowledging his admiration and reverence for Jesus Christ.

More missionaries wanted. In the midst of much opposition and difficulty there is then great opportunity for the work of God to move forward. Last March Dr. Sherwood Eddy, the well-known American evangelist, made a lengthy visit to several important cities in China, holding evangelistic meetings specially for educated young men, sometimes right in the midst of those who do not look upon Christianity with a friendly eye. As a result of his work, it is shown that while organized Christianity has been denounced by many, there are large numbers of intelligent men and women who are keen to hear the Christian message.

The general secretary of the Chinese Home Missionary Society not long ago made a visit to its mission field in the southwest of China, the Yunnan Province. It was thrilling to hear his report about the reception he had been given. Instead of attacking the religion of Christ or keeping away from its people and influence, the officials, the gentry, and in fact all the leading men in the cities he visited gave him a most cordial welcome and earnestly requested him to send more missionaries to that province. No fewer than sixteen centers asked for more missionaries to be sent to them. So in the midst of trial and tribulation we have good reasons to be thankful to God and hopeful about the future of the work of God in the Far East.

The Church and Politics. Now let me say a word or two about the attitude taken by Christian Chinese with regard to the present national and social development. In the first place, the Church as an institution does not in any way get itself mixed up with politics. Church history teaches us that it is not altogether healthy either for the Church or the Government when politics and religion are mixed up together. While this is true, nevertheless the Church is in no way out of sympathy with the noble national aspirations of the Chinese people, and such aspirations are in no sense contrary to the teaching and ideals of Jesus Christ. For instance, the desire for national solidarity, for international equality, for social and industrial adjustments, and for educational developments, these are certainly aspirations of the Chinese people in which the Church is ready to share.

How the Christians are meeting the test of persecution. In the second place, the Christian Church is bearing the trial with a really Christ-like spirit. During the past seven or eight years the Church has been severely attacked by people who are hostile to the religion of Christ, and a number of Christian people have been ridiculed and humiliated in public by the anti-religion agitators. A friend of mine, a clergyman of the Episcopalian Church, was dragged out of his church; had his hands tied behind him and was made to wear a large paper hat with the inscription written upon it, "A Running Dog of Imperialism." He was dragged through the streets and commanded to renounce his religion and his connection with foreigners. When he declined to do this he was whipped in public and grossly insulted. This is but one of many similar cases. Then, too, many churches and schools have had their buildings destroyed and property taken, and in some cases even lives have been lost. In these and other ways the Church has been undergoing very severe trial, but I am happy to say that through it all a really Christ-like spirit has been manifested by the children of God, for which we are exceedingly grateful to God. There has been no desire for retaliation or even compensation; they are quite willing to let the matter drop and to go on with their usual work.

During a service on Christmas Day last year, in a church in the province of Shantung, there suddenly rushed into the church some five or six hundred factory workers. They tore the Bibles and hymn books, scattered all the members, and smashed the pews, pulpit, windows and all the fittings in the church; anti-Christian slogans and posters covered the walls of the church denouncing Christianity as a poison and as opium to the Chinese people. But when I met the church leaders shortly after the incident, they showed no spirit of revenge and were quite prepared to meet the loss themselves and to resume their good work.

In this matter the missionaries from abroad and the native workers are practically of one mind, and they are putting into practice the teaching of the

"United in Heart and Voice We Bespeak Your Prayers and Support"

This representative "promotional board" is the body through which the churches of North China express their mind—and needs—to the American Board. At their last meeting they asked for much more than the Board was able to give.

Founder of Christianity in such a way that it must in the days to come have wholesome and beneficial effects.

Christianity is helping to make a new China. In the third place, during this time of uncertainty and difficulty, when the nation is suffering from its growing pains, the Church is doing its utmost to help in the remaking of the new China.

There has never been such a large number of Christian men in the service of the Government, some of them in the highest positions; and with their religious background and experience they are in many ways exerting an influence wholesome and helpful to the building up of the nationhood of China.

It is a matter of vital importance to show to China the application of Christianity to life in all its departments, physical, mental, and spiritual, for Christianity is no mere religious system, it is a way of life. One may say too that Christianity has done pioneer work in many reforms in China in removing foolish superstitions, and in changing the unhealthy customs such as the smoking of opium, foot-binding, and so forth.

With regard to modern education for the training of the young, Christianity has also been among the first in the field. While the Chinese Government and people are now keen about the need for modern education, it was the Christian Church that first started modern schools and colleges.

Modern literature makes for the enrichment of the life of the Chinese nation, and it was through the work of the Christian Literature Society that modern literature was first introduced to the country.

Christianity has also made a great contribution towards the betterment and purity of the home; from the beginning the Church has stood for monogamy as against the socially accepted custom of polygamy in many of the Chinese homes. While there are many good points about the ideals of the Chinese home upon which the national life is based, the coming of the religion of Christ has greatly helped to enrich and ennoble the family life of China.

The Church has been foremost in the work of healing the sick, feeding the starving, enlightening people in rural districts and in many other forms of social and industrial service.

But above all, the first and foremost concern of the Church of Christ in China is leading the people

When Governor Allen of Massachusetts Met Dr. Cheng

Left to right: The Governor; Enoch Bell; Akira Ebisawa; Brewer Eddy; Professor Julius Richter, of Germany; Secretary C. Y. Cheng, of China; Wynn C. Fairfield. The picture was taken the summer of 1929 when Mr. Ebisawa, Professor Richter and Dr. Cheng were in Boston following an important meeting of the Executive Committee of the International Missionary Council. The picture was taken by Warren Colby of the "Boston Evening Transcript."

to know God. While the idea of God is not a new thing to the Chinese people, it is Christianity that has introduced a more positive and clearer conception of a personal God.

Christianity has "got the goods." We do not consider organized Christianity is perfect and without shortcomings. Frequently it is accused of being too conservative, too dogmatic, and individualistic. Some of these accusations are, we regret, true. While the Church cannot claim perfection, while it has many defects, we are absolutely convinced that Christianity has "got the goods" to meet the need of China, although sometimes these goods are not delivered. One may find in the religion of Christ all the highest ideals for which the whole world is seeking: for instance, the idea of liberty, of equality, of coöperation, of brotherhood, of service; all are to be found in the teaching of Jesus Christ. So, in the midst of China's national and social troubles and problems, and while Christianity is being severely criticized and opposed, we cannot be blind to the fact that it has done great service to the Chinese nation, and will continue to do so.

We earnestly entreat the coöperation of our Christian friends of the older churches in the West to share with us both our joys and sorrows, successes and failures; and we trust by such united effort to hasten the spread of the good news in Jesus Christ. When China has found her proper place in the family of nations, both East and West will work in perfect harmony and fellowship to help forward the world's progress.

CHRISTIANITY AND THE CHINESE REVOLUTION

By RODERICK SCOTT

WHAT'S happening in China?

They're having a revolution there and whether we of the Western nations like it or not, we're largely responsible. It was our influence and our modernism and our science and the determination of Chinese youth to bring their nation up to date, too; also the American Revolution is one of their models, Washington and Lincoln are their heroes along with their own leader, Dr. Sun Yat Sen, who owed many of his ideas to the writing of Lincoln and the teachings of Christianity. But the changes the Chinese want to effect and have to effect—in politics, in society, in customs, in thought—the West took three centuries for, which we call the Renaissance; for the same results Young China would take three decades! And so everything's wide open; things are for a time getting worse and not better; the old is pretty successfully broken up, but the new comes slowly; meanwhile, it's the open season for social destroyers: corrupt politicians, old-line military men, bandits and communists, the radical, the impatient and the pessimistic.

What will save China?

What will save China or move its social changes more rapidly to peace and law and order? The answer is the same for China as for any other nation: able and high-minded leaders, trained character. And here is where Christianity comes in. Do the Chinese want Christianity? Of course they do —the Chinese Christians.

"We who teach education for character," said a Chinese Christian college president, "hold the key to China's future." The Chinese who don't know about Christianity, or who think all religions are superstition, or who derive some private graft from the unchristian things in society or who would reject all things foreign, including foreign religion, these do not want Christianity.

Do they want missionaries?

Do these Chinese Christians who want Christianity also want missionaries? Of course they do. All reform, all leadership, all service, all sacrifice, all love—is a matter of personality, and missionaries, of the right kind, are experts in personality; they know how it is done and they show how it is done; they uphold, support, sympathize with, sustain the young Christian leaders in their fight with corruption, deceit, graft, ignorance, superstition, exploitation and selfishness; and with its money, which is only extended personality, the American church does the same thing.

Tired of China?

"I am tired of China," said an American business man, "with its famines and wars."

"You might as well," the speaker replied, "be tired of the human race. The Chinese are one-fourth of 'em. You can't get tired of the human race; but you can help 'em along if you want to; and the same two things help the human race in one place just as much as in another: education and religion, especially when put together as trained character."

COMRADES ALL

By FRED FIELD GOODSELL

The third of a series of comments on the Five Hundred Words.

Times have changed. Mighty forces have been at work during the last two decades. We have begun to realize that the world has grown very small and the possibilities of tragic misunderstanding among the nations very large. Modern Christian world-citizens instinctively agree with Professor William Ernest Hocking of Harvard University when he says "Christianity is no longer solely a passion to save individuals' souls; but also to spread the principles of the Christian community." Individuals' souls must be saved but we see that the whole world must be permeated with the spirit of Christ, the spiritual growth of whole nations must be our concern. The only reasonable hope of a brotherly world civilization lies in leavening the life of the world with the love of Christ. This vision of the social depth and breadth of Christian missions puts new passion into our motive.

Minds have changed. We have changed our minds about how to help people grow. Education has become a science of discovery of the hidden forces of personality and a study of how to set in motion processes that will result in self-realization on the highest levels. Growth cannot be forced, it must be induced. Personality must be awakened. Self-activity must be achieved. Education is not essentially a process of passing on a social heritage but a laboratory course in personal adjustment to changing conditions. We are changing our minds about the cultural resources and spiritual endowments of other nations. We believe that each nation has something to add to the sum total of human wisdom and welfare. We distrust our superiority along any line. We realize that Jesus has not been taken seriously by Western nations. They have followed him a very long way off. We acknowledge our transgressions and our sin is ever before us. We pray for clean hearts. At the same time we would like to see what Eastern nations would do with our Lord who is of the East even more than of the West. Our faith is that in Him is life for both West and East when both begin to let His spirit guide and reenforce human wills. The breakdown of our old attitude of self-assurance and the growth of a new attitude of humility and open-mindedness have made us approach our missionary task with a new desire to encourage every nation to take the initiative in the processes of its further spiritual transformation. We have a Christ to share but we are not disposed to dictate how His spiritual resources shall be appropriated. We of the West intend to let Him have His way with us and we ask the East to become, with us, comrades of His way.

How to share Christ. Out of this new motive and this new approach are growing certain basic convictions as to how to go about our work of sharing Christ. People learn by doing. It is doubtful whether they really learn in any other way. People learn most by doing things together. The missionary enterprise is rapidly becoming a colossal adventure in comradeship.

Look at this adventure of comradeship in North China. The old idea of a North China American Board Mission has been scrapped. There is really no such thing at present. There are American Board missionaries still in that area, a goodly number of them. American Board money is still being used at many points throughout that area. But neither American Board missionaries nor American Board funds are the chief agencies at work. Chinese Christian people in Shantung, Chihli, and Shansi, men and women and youth, are taking the initiative. American Board missionaries are there because they are invited to come or to stay there by the Chinese themselves. Christian civilization in North China, humanly speaking, will rise or fall according to the will of Chinese who have formed their own judgment of what Christ may do for China. Of course it has always been true that the Chinese, and not a few foreigners from the West, will determine what Chinese Christian civilization will be, but a new realization of that ultimate fact has swept over everybody. The representative body directing the common undertakings of the eighteen thousand or more members of the one hundred and twelve organized churches in those three provinces is made up of three representatives chosen from each one of seven large units. These representatives may all be Chinese or some of them may be American missionaries. No limiting percentages are in force. American funds available for work in that area are put at the disposal of this representative body without specific instructions as to how they shall be used.

The principles at work in North China are in effect in many other areas where American Board missionaries are at work, notably in North Syria, in South Africa, in South India and in Northwest India. In fact, in all areas in which, as a result of previous contacts, a body of people committed to the Christian way of life has come into existence,

there that body of indigenous Christians is encouraged to direct its own affairs and to take the major part in forming and in carrying forward plans for establishing the principles of Jesus in the life of their total community. They know that they can rely on the American Board missionaries as true comrades.

Among peoples where no Christian community as such has come into existence the spirit which dominates all endeavor is that of a genuine partnership in common undertakings which serve spiritual needs. This is preeminently true in Turkey, a Moslem land, where many Turkish teachers, physicians, nurses, social workers, editors, and writers know that there is a genuine bond of fellowship in service between them and their American friends. In this very fellowship without annoying restraint the spirit of Christ is being realized.

Comradeship costs. We of the American Board family in America ought to be at once very happy and very hopeful over this trend. Comradeship costs but it is fundamentally the right way to go at things. It costs in terms of humility and patience, it costs in terms of self-restraint and sacrificial living, but let us not forget that these costs are met on both sides and that they are the A B C of any genuinely Christlike personality or group.

What, after all, is our objective? Are we seeking primarily to build up something that will reflect credit on the American Board or its constituency? If we are, we deserve to fail. Are we seeking to satisfy our natural thirst for power by reaching positions where we may hope to manipulate the lives of other people? Such effort is doomed to well deserved contempt and defeat. Our aim can be nothing less than the unfettered spiritual growth of all mankind, including ourselves. Our methods must all submit to the acid test of self-effacing comradeship. The fact of the matter seems to be that the missionary movement of the West, even after two hundred years, has hardly yet begun to explore the implications and the possibilities of this adventure in comradeship!

Our fathers, reacting to a true instinct that what they conceived essential for their own salvation, must somehow or other be of vital importance to all the world, at great cost and with unsurpassed heroism went into the far away places of the earth to call sinners to repentance and to point to Christ as the way of life. They had little knowledge of the people to whom they went. They knew little or nothing of their social heritages and religious experience. They felt themselves to be on the main line of their duty when they proclaimed the "Gospel." There were implicit in many of their activities, meanings and tasks of which they little dreamed. They builded and wrought as best they knew. We rightly honor them for it. But we will honor them most by doing in our day with the same spirit of utter devotion to Christ what they themselves would do were they to face modern conditions. We have made three discoveries which lead to many changes in the way we must go about our task of helping people grow spiritually.

The common search for an abundant life. First, there is the discovery that non-Christian nations, without exception, have great social and cultural heritages whose evaluation will probably vastly enrich what ultimately may become true Christian civilization. To ignore these heritages is most offensively to set up ourselves as the measure of all things Christian. To take account of them involves the revolutionary step of becoming genuine comrades in a common search for abundant life. Comrades need one another. Comrades work and play together. Comrades come to understand one another. Their acquaintance deepens into love and abiding respect. They appreciate their differences and discover their true selves as they work toward common goals. Modern missionary methods must be those devised by comrades who believe in the unparalleled significance of Christ for spiritual growth.

Second, there is the discovery that truly Christian character is the result of thorough educational processes. We know all too well that much that goes under the name of education does not tend to produce well-rounded Christian character, but we moderns are irrevocably committed to the principle that abiding results in character achievement follow only when the total personality of the learner is enlisted. This is another way of saying that each one must taste and see that the Lord is good. But he must taste for himself. He must not be persuaded, he must be educated. There is undoubtedly a place for evangelism but only for evangelism that has complete respect for personality. This is another way of saying that a man must be born again, otherwise he cannot enter the Kingdom of Heaven. But the individual concerned is very much concerned. Self-activity is essential to true citizenship in the Kingdom. No magic rites or superstitious beliefs are of any avail. Education of the most thorough sort is demanded.

Third, we have been taking seriously the substance of that remark of John Robinson, "More light is yet to break from God's word." We have discovered that God's word is not to be limited to the writings between Genesis and Revelation. "Man shall not live by bread alone but by EVERY word that proceedeth out of the mouth of God." Without presumption and without pride we can say that we understand Jesus and His purpose better than our fathers understood Him. We stand

thereby in all the greater peril. Woe be unto us if we preach not the gospel of a Christ who stands forth today as the spiritual Master of all mankind. He is Master not because we have succeeded as we ought in lifting Him up in our individual and corporate lives but because the consciences of the nations have discovered in Him that incarnation of righteousness and love without which we shall all perish together but with which we shall all live and serve as comrades of His way together.

SKYSCRAPERS AND THE STAR

By WILLIAM HODGE McCANCE

HOW small and puny one feels when one passes beneath the Empire State Building, towering nearly a quarter of a mile above Fifth Avenue, New York; when one passes by the Irving Trust Company Building, like unto it, and enters the granite lane called Wall Street!

Oppressed by the physical height of these skyscrapers, oppressed by the sense of life lived here at such high pitch, so feverishly, I entered, for refuge, the silence, the atmosphere of reverence and prayer within Trinity Church, there at the end of the street of money.

"For we saw His star and are come to worship Him." The text broke into the restful stillness with a ringing challenge to follow an ideal as far above the aim of money-making as the stars gleam above man-made towers and pyramids and temples. And I vowed again I would follow the star, and went on to Atlantic City where my fellows were striving to make true the promise of peace on earth and good will to men.

A leading place among the great missionary conferences is deserved by the Thirty-eighth Foreign Missions Conference because of the unity attained there and the frankness with which present-day issues both at home and abroad were discussed. The first session, held in the First Presbyterian Church, "set before us our charter, the positive basis on which we are working, and in broad outline the vital issues with which we have to deal. We were to think together about the features of our missionary program which ought to be emphasized if we are to cope with our problems effectively. There was to follow a study of the home situation of the Boards, with a closing session in which we would try to realize the overwhelming challenge of the work and the spirit of consecration and devotion needed to meet it."

The Challenge of the World Situation for Christian Living, by Dr. J. H. Oldham, secretary of the International Missionary Conference, who opened the meetings with a beautiful devotional service, proved to be the most thought-provoking address of the conference. "The Gospel has got to find root in the quality of life . . . and this quality has to be nourished in our everyday contacts . . . and here we find Reality at its best. . . . The approach to God is dependent upon man's humility. Religious people are guilty of the same error as secularism which does not teach this humility. We claim that we have God's truth and we err, for we as humans cannot comprehend God. . . . The world today rejects our orthodoxy because it knows we have only partially the truth. . . . We need revelation. We ought always to be ready to learn from the other fellow, for God has revealed Himself to others too."

Living Issues in the Present-Day Missionary Situation were listed by Dr. Sherwood Eddy as: Nationalism, a growing desire in the lives of people demanding some form of self-government; Racial Equality, a growing demand for brotherhood and the elimination of race prejudices; Economic Depression, found everywhere today except in France and Russia; Communism, a vital factor influencing for ill the spread of the Gospel in many places in the world, particularly in China where there is being fought today a life and death struggle between Christianity and Communism.

Keep the Spiritual Note Dominant, by Dr. Robert E. Speer, was a clarion call in this day of skepticism for a new loyalty to Jesus. "There is no other way to keep the spiritual note dominant. Keep Christ in the forefront of life, name Him in missionary addresses, give illustrations of those who have been won to Him and by Him, and finally remember that *we cannot have the spiritual note dominant at all unless it is dominant in us.*" This challenge provoked the most fruitful discussion of all. One said she had been waiting for this message and had felt disappointed until it came; another felt the need of this emphasis not only in our churches but in the addresses and writings of missionaries, too.

To *me* that message brought renewal and release and a new sense of peace and power.

"Christ, I am Christ's
And let the name suffice you . . . "

Nor do the skyscrapers seem so big nor man so small when we can say with Paul, "I can do all things through Christ Who strengtheneth me."

CASTING OUT CASTE

By DOROTHY P. CUSHING

IF I had a talking picture of you,'' runs the refrain of a popular song—but ''still'' pictures of little Kirupai as she was when she came to the mission school at Aruppukottai, India, and as she looked a few months later, ''talk'' more forcibly than any human voice or printed word.

Picking her way through the unspeakable filth of an outcaste village, Miss Catherine S. Quickenden stopped to talk with some of the pathetic victims of India's terrible caste system.

''Why is there no water?'' she asked.

''We cannot get it,'' was the reply.

''But look,'' Miss Quickenden pointed, ''there it runs, down the very center of the street!''

Heads were slowly shaken: *outcastes* could not use *that* water. They could not even venture near it.

Plucked like a flower from a dunghill—that is the story of Kirupai. Kirupai who, with this sort of start in life, wanted to go to school. She had watched the buffaloes in the hills, or cared for the baby, or picked up wood for the fire, from the time she was big enough to be trusted—she is only nine now. She knew she would have to pull weeds, or work gardens, or carry bricks and mix mortar for some builder when she should be older. Cold gruel for breakfast, hot rice for supper. Work, sleep, work. No hopeful future before her, no happy past behind her. Despised, rejected—an OUTCASTE!

Then Kirupai got her chance, thanks to Christian men and women in America and elsewhere. Miss Quickenden took her to the school at Aruppukottai. She has now reached the third grade, and if she can only carry on though the eighth and then attend normal school for two years, she will be a trained teacher, fitted for a position in a *high-caste school!* Little no-account, low-caste Kirupai, standing before and teaching *high-caste* girls—Brahmins, perchance! Saved from a life of monotony and drudgery by the message of Jesus. A CHRISTIAN—no one to ask her caste—honored and respected by all people.

A happy ending? Perhaps! Certainly for Kirupai. But not so happy when one realizes the millions of other little Kirupais who never get this chance. True, there are now three Hindu girls' schools where only one grew in 1902. True, there are 643 children crowding in for instruction. True, the Bible women find a response as never before. True, the work grows and grows. But . . .

''This town is like Athens of old, full of idolatry; everywhere you look you see idols, and the Christians are very few,'' writes one Biblewoman. ''There are a great number of Mohammedans here. They say they cannot listen to our teaching about Jesus. . . . However, a few Mohammedan women come to me secretly to study.''

Pathetically picturesque are these little groups gathered about a lantern after the day's work is done and learning to read; poring over the Bible or listening, with their black eyes glistening, to the Biblewoman. Last year such work was carried on in thirty villages where 1,231 women and girls were taught. More than sixty-five read the Bible for the first time, says Miss Quickenden. The chances are exceedingly small that *any* of these women would ever learn to read or would hear of the Christian message were it not for the visits and meeting *in their own homes.*

To the teaching of the Bible and of Christian precepts Hindu parents have no objection—they themselves often listen eagerly. But when baptism is mentioned, they draw back. THAT IS THE DIVIDING LINE IN THE HINDU MIND. Once they are baptized they have BROKEN CASTE.

But, you say, if these persons are not able to become active Christians, church members, what is the use of all our work? Why, if they are really sincere, don't they stand up for their faith?

It is not all as simple and easy as that, sheltered American Christians. To those in a land where church membership is an honor, or, at worst, never accorded more than slight ridicule by the irreligious, it is hard to realize what BREAKING CASTE means.

Everything may be swept away—home, family, friends, even means of livelihood. You cannot eat with your family, you cannot cook for them, you cannot even touch their food. You are indeed an outcaste in every sense of the word. Persecution, even to death, may be your lot.

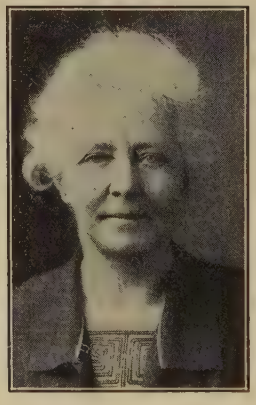
''The result is that there are literally hundreds of women and girls in our Aruppukottai field who are truly Christian as far as they are able to be in their Hindu homes, yet are unbaptized and so not counted in our Christian church statistics,'' points out Miss Quickenden. ''When we remember how bound by caste the men are and how wholly the women are held back by the men, it is a wonder that *any caste* women can come out boldly for Christ—yet in the past few years an increasing number have done so.''

Kirupai, a nine-year-old out-caste girl as she looked when Miss Quickenden took her out of her filthy village and put her in the school at Aruppukottai

Kirupai, after she had been in the school a few months.

Note the changed expression on her face.

Other Little Kirupais without her chance—as yet.



Miss Quickenden

Little Kirupai lived a life of filth and hunger, driving the lean cattle.

After the day's work with only the weak glimmer of a flickering lantern

they gather about the Bible woman and learn to read.

This sweet-faced, blue-eyed, snowy-haired missionary who has devoted thirty-two years of her life to her sisters in India draws touching thumbnail sketches of some of those who as avowed Christians stand firm under family and village persecution.

"We want no education for *our* women," emphatically declared many men living in high caste streets a few years back.

But *now* they are eager to have their women taught. And they listen themselves. Aruppukottai is good soil for seed-sowing, states Miss Quickenden, and her long years of service have neither dimmed her vision nor cooled her hopes. The people, engaged mostly in cotton growing, spinning, dyeing, and weaving, are somewhat dissociated from the rest of the country and care little as yet for the instigators of sedition. Yes, the door in India seems to open wider to Christ than ever. It would be hard to see it closed by Mohammedanism, Hinduism, materialism, or communism.

THE INCREASING HARDNESS OF FOREIGN MISSIONS

By WILLIAM E. STRONG

IT is often said in these days that conditions of foreign missionary work are harder now than formerly. The statement needs explanation. Easily it may be misunderstood and sound ridiculous.

When one thinks of those first missionaries who ventured forth, what they faced and what they endured, it is to marvel that they held on. Nothing could be harder, it would seem, than their plight, harried as they were by officials, attacked by fanatic mobs, smitten with strange and devastating diseases through years that by any ordinary measures seemed almost fruitless.

After this first stage of missionary work came an era of toleration when the presence and efforts of missionaries were taken for granted while the masses of the people regarded with cold indifference the mysterious strangers whom they had ceased to fear. No one who has had the experience of going out, eager to bring the light and joy of the gospel to those who know it not, only to find himself traversing a desert of tolerant indifference around the oasis of his mission station, has failed to realize what a searing test is this wall of contemptuous disregard against which he presses his life.

But indifference has now passed or is fast passing. And in its place has come an era of critical antagonism. Its root is in the rising Nationalism, narrow, intense, almost fanatic, which resents whatever is foreign and feels sufficient unto itself. It is hostile to Western imperialism; is allured by Western secularism; reads the books, listens to the talk of Western critics of religion as the foe of progress; resents the vices, injustices and oppression of the West as the Eastern peoples have experienced them; and sets itself against the missionary who also comes from the West.

Facing these adverse conditions, not of his making or his curing, but by which his name and work are spotted, the missionary of today in many fields, though in varying degrees, feels the situation hard and growing harder.

Hard it may be; but certainly more challenging, and beneath all more encouraging.

OF INTEREST TO THE DAVIDS

By AGNES KELSEY SHUTE

THE Davids and others who gave money for the David Livingstone Memorial in Scotland will be interested in this bit of news from there.

Blantyre is not very accessible, yet one Saturday afternoon two thousand people, mostly children, visited the restored home of Livingstone, and the total number of visitors for that week was 3,400. On the opening day the exhibit which particularly attracted the Duchess of York was the American Congregational friends' gift. You remember it was a huge map of Africa with colored electric lights tracing Livingstone's journeys when a penny is put in the slot. Mr. Macnair, the chairman of the Committee, writes that he thinks the pennies will cover well over 5 per cent of their upkeep expenses.

The Education Department of the American Board has a set of eight pictures of the colored sculpture groups showing Livingstone's life, just as they are reproduced in life size as a part of the Memorial. These may be borrowed, free except for postage, or sets may be ordered from Scotland through the Education Department of the American Board for two shillings plus duty for each set.

SCENES AS SCULPTURED ON

THE LIVINGSTONE MEMORIAL

FROM A SECRETARY'S TRAVELOGUE

Dr. Fairfield writes of his journey along the northwest shore of the main island of Japan to the Hokkaido, the real "Northwest" of that interesting land.

I SHALL try to get through the trip to Hokkaido before the boat leaves. It was carried out according to the schedule that I outlined in my last letter, down to the minutes on the schedule. The old story about being able to set your watch by the trains in Japan is not quite true. By careful checking the last time I went down to Osaka, I found a variation from the exact time of leaving of as much as forty seconds! Nevertheless, all the trains were on time except the very first one which was a few minutes late in getting into Niigata, after having crossed the snow-covered mountains in the night.

Mr. McCall and Field were at the train to meet me, and the honorable Model-T whisked us out through the city to the McCall's house, even negotiating in one curve the gateway into their yard which is followed immediately by a sharp curve to the right on an up-grade in the drive up to the house. The next time we came down, we had to try twice before getting out the gateway.

By the time I had cleaned up and had breakfast, the morning was pretty well gone, and I did not do much more most of the day but visit with the McCalls and get in a nap by way of making up for the loss of sleep on the miscalled sleeper and preparing for the watch-night meeting ahead.

The guests commenced to come in about ten and I met quite a group of the leading church members. The work here will soon celebrate its fiftieth anniversary, having been opened in 1883, but the church has had a long struggle for existence, and still more for growth. The Kumiai leaders have been very anxious to have a missionary family stationed here to strengthen the church, and were doubly glad when these workers could be Mr. and Mrs. McCall.

After refreshments provided by the McCalls, the group had a devotional service and asked me to speak, which I did briefly, finishing just as the clock struck midnight. After a season of prayer, the New Year's greetings were exchanged and the meeting broke up.

That day and the day before, the sun and the snow had alternated, and sometimes it had even snowed when the sun was shining. The Honolulu people talk about their showers in sunshine as "liquid sunshine." The Niigata people could talk about their crystallized variety. In the afternoon we drove around town, visiting the church and kindergarten buildings. The most important value of the visit was getting acquainted with the McCalls as members of our mission and answering some of their questions.

I got to bed early Thursday night and was up again by quarter of five Friday morning, catching the train at six for the long ride to Aomori. I had one change to make, half an hour after leaving Niigata, and then rode steadily up the coast. Soon we were out of the plain in which Niigata is located and following the shore which is so cut up by bays and rocky headlands that we were constantly passing by tunnel from one bay to the next. The coast seemed to be basaltic, with hundreds of islands and reefs exposed at the low tide, and on them I saw literally hundreds of stooped figures—people out in the freezing weather, picking some sort of shellfish off the rocks. It was too far in many cases to see much more than their silhouettes, but the picture of those men-covered rocks stays with me like some painting of Millet's toilers, wresting from a hard Nature the means of life.

Now and then there would be boats passing from rock to rock and gathering shellfish. My notes are just phrases: beaches where the line between snow and sand marks the high-water line—occasional wider stretches where a valley breaks through from the mountains, with its little stream and more often than not electric light wires bringing light even to these poverty-stricken villages from some concealed water power in the hills—again the bent figures of the shell gatherers, with their straw raincoats and the bags at the back of their waists for the shells—a tiny harbor—a lighthouse on the rocks—melting snow—grey sea—grey sky—nearer hills barren, farther hills wooded. Children playing in the snowy streets—a small steam launch in the offing—bare feet and straw sandals in the snow—an orphan rock by the seaside with a shrine nestled on its side—rice fields with a sea-wall of rocks—always the shell-pickers, who do not even bother to lift their heads as the express goes by—a postman going his rounds between villages along a snowy path—a fellow-passenger, one of a party of two couples of well-dressed people, taking off his trousers and putting on the more comfortable kimono—snow-covered cedars and bamboo. Now we got into more open country and saw roads with people going along them pulling open sleds through the snow—boys at the edge of towns learning to ski—piles

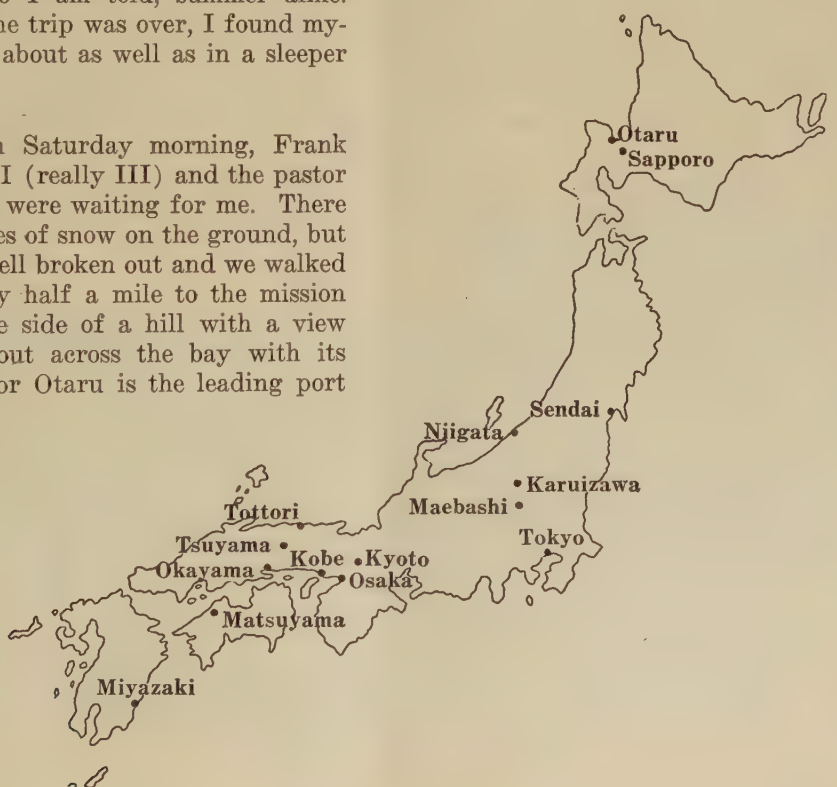
of lumber or pulpwood at every station all along the way—over a heavy grade, through a tunnel, down to Aomori and the waiting ferry-steamer.

If you will look at a map of Japan you will notice that the main island thrusts out a point northward to the east and the Hokkaido thrusts one down southward to the west, with a strait lying in between. Our ferry was quite a sizable boat, perhaps 2,500 tons, with a square stern into which a few railway cars were run for good measure. I was in the second-class cabin, a big room divided by low partitions into a series of divans providing for twelve passengers each, covered with *tatami*. Before going on board, I had quite a time with the ticket seller getting my sleeper ticket from Aomori for the return trip, but finally wangled it. I had had a little lunch in the station restaurant, too.

The passage across was not particularly interesting. Out in the strait it was rather choppy and induced quietness and the use of the pillow provided by the steamer. As our second-class cabin was at the very rear of the boat, I hunted out the second-class smoking room nearer the center of the boat and finished the voyage on the sofa there. Right on time, ten at night, we docked at Hakodate, and an hour later were on our way to Otaru. These second-class sleeping cars have broad seats running the full length of the cars and divided by partitions. They are a little too broad for comfort in the day-time and a little too narrow for comfort at night. The covering consists of one thick comforter, winter and, so I am told, summer alike. Nevertheless, before the trip was over, I found myself sleeping on them about as well as in a sleeper at home.

At Otaru at seven Saturday morning, Frank Cary and Otis Cary II (really III) and the pastor of the Kumiai church were waiting for me. There were four or five inches of snow on the ground, but the path was pretty well broken out and we walked up the hill for nearly half a mile to the mission house, perched on the side of a hill with a view across the city and out across the bay with its steamers at anchor, for Otaru is the leading port of Hokkaido. Breakfast was ready and we were soon at it. It was a busy day for the Carys; for the two older girls were to start back for the Canadian Academy at Kobe that night. In the morning I got my general information about the city and the island from Cary, and in the afternoon we walked around the city, which has about 145,000 inhabitants, getting some idea of its main streets, stopping in at a little tea-house for a glass of Russian tea served by a White Russian family who are trying to make both ends meet. There I met a Swiss teacher in the higher commercial school of the city whose hobby is stenography and who tries to reduce every new language he learns (of which there are many) to his system of international shorthand. He has just published a book on the application of his system to Japanese, in collaboration with one of our church members whom I met that night.

From there we went to the Kumiai church, where I spent a couple of hours with the pastor. The Sunday school teachers were having a party in the social room of the church. One time when we went in they were at the old game of guessing the "sen" slapped down on the table by the opposing side. This pastor has been back from America about eighteen months and is identifying himself with the church and community. He spoke warmly of Frank Cary: "Selfless, humble" and similar phrases, and said that the church could not get



The Sapporo Church

along without him. He took me back to the Cary house, where they had prepared supper—a delicious stew was the main dish—for about thirty of the church members, of whom four were women.

After supper, I had a chance to ask them questions about what difference the church had made in the community and the influence of Christianity in general there. There are about six churches in the town, of a wide variety, but they still find plenty to do. They were not sure that church union was at all possible now. In the early days, a group of Kumiai families from other places had come there just about the same time and started a little Kumiai church, which had grown through the years and is now self-supporting, but with a narrow margin. The financial depression affects them there, as everywhere else in Japan. The discussion was interesting, and I found their faces equally so, but even at that, I was quite ready for the end of the gathering and the only normal night's sleep on the whole trip. I got to bed early, and was called at six the next morning, so that I could go with Cary up to Sapporo, the capital of the island, an hour's ride away.

The railroad to Sapporo winds between the mountains and the sea for about ten miles and then turns inland into a considerable plain for about the same distance. Sapporo is a somewhat larger city than Otaru in population and spreads over much more area, for it is on the plain and was laid out with wide streets at right angles, while Otaru squeezed in between the hills and the sea and "jest growed." Pastor Kokita, who has just written a book of reminiscences of forty years in the ministry and is still young enough to handle a church with many university students in it, met us at the station. We got a taxi that drove off through the snow to the mission residence, now standing empty since the Woodards have gone to Korea, and then to Pastor Kokita's mission church up near the University, where we looked in on a crowded Sunday school. We finally landed at the mother Kumiai church of the city where Ebisawa used to preach. Here we saw the new church-school and kindergarten building and got into the main Sunday school just before they broke up. They seem to have a well-organized Sunday school, presided over by a man connected with the ways department of the railway.

Between Sunday school and church we walked over to the main business section of the town just a couple of blocks away and got an idea of that. The pastor has been there only a few months, having just come back from Hartford and Union Seminaries. He preached a short sermon, the burden of which was an exhortation to the members to keep from slipping into the sin of Ahab: easy-goingness,

Winter Scene, Sapporo, Hokkaido, Japan

UTSUNOMIYA'S FARM IN SAPPORO

particularly with regard to church attendance! Then they had a very dignified service of installation for the newly elected officers, at which the senior deacon, Utsunomiya, confessed that they had been rather easy-going and said they would do better! He, by the way, is a regular pillar of the church, a University of Wisconsin graduate who, they say, has done more for dairying on the island by his own farms than has the University. Later I met also the leading cheese-man of Japan, also in this church.

From which you may judge that Hokkaido is, as it actually is, the "Middle West" of Japan. It was a frontier, settled by more or less adventurous pioneers from the main island, who came up here for greater freedom and opportunity, and who have been for that very reason progressive, while the larger holdings of land have made for individual prosperity. The whole island has been greatly influenced by the eight months which President Clark of Massachusetts Agricultural College spent up there years ago, establishing the University with not only agricultural but also Christian traditions which have persisted to a large extent. Very recently, if not now, more than half the faculty were Christians.

After the church service, Mrs. Lane, the daughter of Dr. Rowland, and wife of one of the foreign professors in the University, invited the pastors of the two churches and about a dozen of the leading laymen, with Mrs. Kokita, to her house for a lap-dinner. After dinner, I asked them the same question that I had asked at Otaru about the influence of Christianity on the city, and got a very much more confident answer. Then they took their turn at questioning me about the decision to locate the Robertses at Nagoya and also about the return to America of retired missionaries. It gave a chance for clearing the atmosphere on both points.

Back again to Otaru for supper and evening service at their church, where I talked about ten minutes, interpreted by the pastor. I forgot to say that at the end of the morning service I had been introduced and had spoken briefly, or to mention the way in which the Rowlands were mentioned with love again and again. At ten-thirty o'clock, sleeper again to Hakodate, boat across to Aomori, which I left at one-thirty o'clock for the trip down the east coast and Tokyo early the next morning.

SAPPORO IMPERIAL UNIVERSITY

MARY TUCKER NOYES

By KATHARINE WILCOX

ERE half the first month of the new year had passed, a devoted pupil of Alice Freeman Palmer who had written, "death means only life divine, and all our losses turn to heavenly gain," found in Madura, India, that life divine, that heavenly gain for all suffering and loss.

Thirty-nine years ago Miss Mary Noyes went back to India, the land of her birth, as an educational missionary.* She arrived there only to be greeted at the port by the news of her father's death which had taken place while she was on the ocean on her way to him.

Miss Noyes

She started out bravely on language study and learned with such rapidity that in a very few months she was able to join her sister who was principal of the girls' school which later became Capron Hall. The school grew and grew and in India today thousands upon thousands rise up and call her blessed, for she gave them of her best and she had much to give.

She loved people. How the little children flocked around her! How they loved her! How their eyes shone as they looked up into her face, and how the smiles came; or how earnest their little faces became when she spoke to them seriously! Perhaps she was at her best with young girls. She understood them as if she were one of them. She understood their shortcomings, their poverty and need, their dreams and aspirations. She knew and remembered them individually, and, coming suddenly upon any one of them years afterward in any part of the district, would be able to call her by name. What an asset was such a memory!

Mary Noyes had rare tact and insight into human nature, was impartial to an unusual degree, was absolutely sincere and truthful, remarking often, "One need not say everything one thinks, but one need never say anything that is not absolutely sincere." She had keen discernment of faults and failings, also for particular gifts and qualifications for particular tasks, and this was part of her executive ability.

Thoroughness was her watchword. Nothing was ever to be presented as a finished piece of work that was not as nearly perfect as possible. Her natural thrift, too, made her a good manager. She used the money entrusted to her care wisely, and with very limited resources kept her eyes on the things most necessary and worthwhile. Loving flowers, ferns, all growing things, the first thing she did when she moved her school to its present location was to set out trees. One hundred varieties are to be found on those eleven acres today.

She had dramatic ability and a gift for imparting it to others. Those of us who have gathered in the little outdoor theater of Capron Hall and seen "The Other Wise Man," "Joan of Arc," "Hansel and Gretel," have been thrilled by the way the girls really became the characters they acted. But greatest of all was her musical talent. She was well trained in her art and one of her most notable contributions to the work in South India was through that gift. The musical service in Webb Memorial Church was beautifully worked out. I can see in memory her choir of white-robed Indian girls pacing slowly and reverently down the aisles. She has conducted large mixed choirs in big concerts and often has thrilled our souls and sent us out to better living by her rendering of the masters on pipe organ or piano.

But when we have described Mary Noyes as an educationalist; when we have told of her ability to keep up with modern methods and make her school a model for those round about; when we have spoken of her broad vision, her far look into the future, as she has built up the institution to which she has given her life, the most significant things will have been left unsaid. Her life was deep. Those of us who shared it intimately knew best how deep. We who have lived with her; we who have passed through fiery trials at her side, know something of her courage, her calmness, her poise, her strength, her love, and we know that she drank often and deeply at the Fountain of Life.

*Mary Tucker Noyes, daughter of Rev. Joseph T. Noyes, for forty-three years a missionary of the Board in India, was born in 1865 at Kodaikanal, was graduated from Wellesley College in 1887 and since 1892 had been connected with and for many years principal of the famous school for girls, Capron Hall, in Madura. Miss Wilcox, now on furlough, has been her associate in this school. Miss Noyes' death on January 14 was announced by cable.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

Rev. K. Kitano, Jr., pastor of the Sendai, Japan, Christian Church, who has spent several years studying in America, has recently returned home to resume his active pastoral work. While in America, Mr. Kitano met many of our people, and a host of friends on this side will follow his work in the years to come with renewed interest and prayers.

Dr. Fred Field Goodsell, executive vice-president of the American Board, recently asked a number of American Board secretaries and other Foreign Mission leaders connected with the Board to name the ten missionary achievements of the past year which they considered of most news value, and without exception the merger of the foreign work of the Congregational and Christian churches appeared in every list. This is most significant and should give us new courage as we go forward in this great experiment in Christian union.

Last reports were to the effect that Miss Angie Crew is to continue as a member of the faculty of Kobe College for women.

Many of our Christian churches will be using through March the four effective programs for Sunday school or midweek service designed to concentrate interest in our united foreign work. If you have not seen a copy, send for one.

A NEWSY LETTER FROM THE PHILIPPINES

Note: So many of our Christian Churches have shares in the work of Dr. and Mrs. M. J. W. White in the Philippines, that we know you will enjoy immensely this fine news letter from Mrs. White. We hope it will help you to get more fully acquainted with these splendid young people who are doing such effective work in our united mission in the Philippines.

Cagayan, Misamis, P. I.
November 7, 1930

Dear Home Folks:

My, but it is great to come home and find a stack of letters waiting to be read and then to find that all our friends on the other side of the world are well and happy! It gives us new ambition and pep for our work here. We have just returned from a four-day trip to Dansalan and although last night we were pretty well worn out, today we have only pleasant memories of the trip. We left Cagayan early Wednesday morning and reached Dansalan by noon, a distance of 128 kilometers or about 80 miles. After leaving Misamis province and entering Dansalan there is a good military road all the way up to Lake Lanao. It is a beautiful and interesting drive—there are plenty of monkeys darting across the road and jumping through the trees, deep canyons and waterfalls, graceful clumps of bamboo and cocoanut palms, and on part of the climb up the mountain we can look out over the ocean. The climate of Lanao is quite agreeable. With a beautiful lake there 30 miles long, there is a nice breeze even during the sunniest part of the day. It rains most every afternoon but it soon clears off and the nights are quite cool.

We stayed with Dr. and Mrs. Laubach in their cottage and the next morning we were up early as it was market day for the Moros and we wanted to buy a few souvenirs. It was an interesting sight to see the swarms of Moros in their bright-colored clothes squatting on the ground with their wares displayed in front of them. We had to step over these and the rows of vegetables, there were so many of them. After several hours of bargaining (if you walk away without buying they beg you to take things for half the original price asked) we came away with some of the native cloth and brass and silver articles.

We visited Dr. Laubach's school, which is a new venture in teaching the Moros to read and write and the first work to be done among them by the Mission. He trains native teachers who in turn go out to their own villages and teach others. They learn to read very rapidly and are quite enthusiastic for something to read. Before Dr. Laubach started the newspaper there had never been anything printed in their dialect. He is doing a wonderful piece of work among needy people.

The next day we took a trip through their villages, going about 35 kilometers from Lanao over some very treacherous road. We found the people

very friendly and those who could read were quite happy to receive a copy of the paper. At every place we stopped, in less than five minutes we were surrounded on all sides by men, women, and children curious to see the Americanos and hear the white man speaking their language. It is nice to have them friendly and smiling at you but how much more so if their teeth were not entirely black from chewing betel nut. Even the children's are black and some of the older men have their teeth filed to a sharp point. At one place where there was a group of naked children playing, they all dashed away when they saw us coming and were back again in a minute all wearing their strip of cloth which hangs from shoulder to knee. One old man who peered curiously into the car window was shown how to blow the horn and he was delighted, touching it with his finger and then jumping back, cackling with glee. We saw so many children with sores, so many deformities, that we wished we were able to do some medical work among them. While traveling along the road at one place we heard a great twittering and squeaking like a bunch of monkeys and after stopping the car and climbing out, we were amazed to see several trees literally covered with huge bats. They looked like dead leaves or black rags hanging from the trees, and we soon discovered the whole grove was full of them. There were thousands of them. This was a sight which none of us had ever seen before and I guess will never see again.

After we reached our destination and had picnicked among the trees, it began raining very hard and the men advised us four ladies to come back on the boat which was soon to leave, and this we agreed to do as the road was dangerous when wet. Bob, the eleven-year-old boy of the Laubachs, had come with us because he had been told there were doughnuts to be purchased in that place; so imagine his disgust when he found there were none to be had! He insisted upon going home at once. But we had plenty of fruit with us and just before getting on the boat the doughnut woman arrived bringing a tray of big hot ones. It was very cool when the boat got under way and as we had brought no wraps with us we wrapped ourselves up in some huge bath towels which we had purchased at the village. Finally Bob, becoming tired of eating, lay his head down on a bench but in five minutes he was up again asking his mother how many hours before dinner time. In about two hours we were on the other side of the lake where we had started from and it was still damp and rainy. Just as we were starting from the boat, Dr. White and Dr. Laubach arrived, covered with mud from head to foot, and after we heard their story of how they had been stuck in the red clay we were thankful we chose the boat trip.

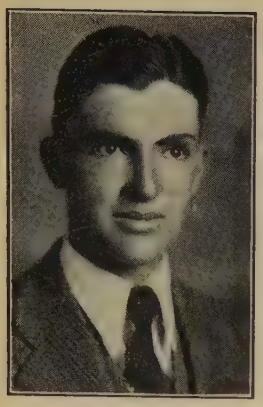
We went out to the Maria Christina falls also. We had visited here on our first trip to Lanao but the memory of these falls coming over a 300 foot precipice made us want to go again and they seemed even more fascinating than before.

It is a great treat to get away like this once in a while and we come back with greater zeal and fresh ideas for the work here.

Yours with very best wishes,
Rita T. White

A Cagayan (P. I.) Hospital Exhibit

These babes of Misamis Province appear to have a good start.



Mr. Cassel

EDWARD BOSWORTH CASSEL

By GRACE E. McCONNAUGHEY

"Children of men,
Not that your *age* excels
In pride of life the ages of your sires,
But that you think clear, feel deep, bear fruit well,
The Friend of man desires."

ONE of the youngest men* ever engaged by the American Board for the work of a tutor abroad went out last September for a two-year term of teaching in Jefferson Academy, Tunghsien, China. He had completed his junior year at Doane College and planned to return in 1932 to finish his course there.

The impression left with me by the reading of his life sketch and message is like that of a life-giving spring wind, full of force, gentleness, and promise of still better things to come:

"As yet, I have had little practical experience. I have worked with a construction group, to get a better understanding of the labor situation, and have several new ideas from this experience, and I have delved into the famine situation in China with much concern. To me people are God's children, and my relation to them is my religion along with my relation to God. In my Christian experience I have found that there are great values to which I have been awakened, and it is these that I would like to share with those of other religions. . . . I have been much interested this last year in social welfare, missionary work, and religious education, often wondering how Christ's teaching could have more meaning to ordinary people in every-day dealings."

I think the above quotation would give a pretty fair idea of his slant on life, but it is from others than himself that we glean information about the fine enthusiasm which he brought to all his work. This comes out time and again in his recommendations. Recently letters have been received from teachers in Jefferson Academy, telling of Mr. Cassel's coming, and their joy in his music, and the radio, and his utter friendliness with folks. One spoke of the fact that when his suitcase was unpacked few clothes were in evidence, but many things pertaining to the radio were revealed. It was not long before he and Mr. Fan had a broadcasting station established in the old tower at Jefferson Academy, and December 15 Mr. Cassel himself writes, "I am enjoying my work over here immensely, as well as other new experiences. Vacation starts on December 20th, and lasts until January 15th, so I shall have time to give to my radio." On January 15 he passed on to still larger experiences.

"But the light shall burn the brighter
And the night shall be the lighter
For his going
And a rich, rich harvest for his sowing."

*The son of Rev. and Mrs. Isaac Cassel of Cortland, Nebraska, who was born July 29, 1910, and died of bronchial pneumonia on January 15, 1931. See "The Edward Bosworth Cassel Memorial Broadcasting Station" on page 133.

Mr. Cassel Greatly Admired This Group of Colleagues

ADMINISTRATIVE ITEMS

This page will be devoted to the business end of the missionary enterprise—particularly to the administration of the American Board, its missions, and the churches with which it is associated abroad.

Completed action rather than processes will obviously be recorded and often mission votes cannot be given publicity until the Board has taken final action upon them; yet the Editor feels certain that he will be free to report enough "administrative items" to keep the interested reader far more intimately acquainted with the business of the Board than has been possible heretofore.

* * * * *

First, let us give a general idea of the way business is handled by the Prudential Committee. Its immediate origin is usually some executive officer who brings it in to his departmental Council which in turn lays it before the Cabinet with some suggested action. The Cabinet (the body of executive officers) presents it to the Prudential Committee with definite recommendation. Then after Prudential Committee action it is usually "reported out" by the one through whom it was first introduced.

Not infrequently a matter is referred to some sub-committee of the Prudential Committee for a more searching, deliberative study by these directors of the Board's administration. It may go for further consideration and report to the Finance or Property Committee, or to that on Appropriations, Reinforcements, Home Department or Foreign Policy; or to some field committee such as "Africa," "China," "India," "Japan," "Near East," or "Islands and Papal Lands."

The intention is that each item of business shall be given the most expert attention possible within human limits—and as no action is taken with the finality of the old law of the Medes and Persians, the right decision is arrived at in due time.

* * * * *

At present the Prudential Committee's sub-committee on Appropriations has a special "committee of seven" studying the re-evaluation and readjustment of the work on the field and at the home end with a view to increased efficiency in all departments and a better support for each arm of the service.

* * * * *

The secretaries in the Foreign Department of the Board have divided their responsibilities as follows: *Mrs. Lee,* China, Japan, Bulgaria, Czechoslovakia, West Africa, Micronesia, and Mexico; *Mr. Riggs,* Turkey, Syria, Bulgaria, Greece, and the three missions of Africa; *Dr. Clark,* India, Ceylon, Czechoslovakia, Mexico, Spain, and the Philippines; *Miss Emerson,* India, Ceylon, Spain, Greece, Turkey, Syria, South and East Africa, the Philippines; *Dr. Fairfield,* China, Japan and Micronesia.

* * * * *

The Prudential Committee has transferred to its committee on Japan from its Islands and Papal Lands Committee special responsibility for the work of the Micronesia Mission. However, though the Marshall Islands are under a Japanese mandate, "Micronesia" as a Board Mission has not yet been merged with the Japan Mission. It is still a separate entity.

* * * * *

Speaking of Japan, the annual meeting of the Kobe College Corporation (Chicago) has elected the following: president, Shailer Mathews; vice-president, George W. Dixon; recording secretary, Mrs. A. W. Palmer; treasurer, Charles R. Holden; chairman of Finance, Charles L. Cobb; chairman of Publicity and Promotion, Mrs. George R. Wilson; chairman of Nominations and Recommendations, Mrs. James H. Moore; chairman Friends of Kobe, Mrs. James H. Moore.

* * * * *

The Board has authorized the purchase of land at Lobito, Portuguese West Africa, with Jubilee funds contributed for the purpose; on the understanding that Lobito will be occupied as a station when funds and circumstances permit the permanent location of a missionary there.

* * * * *

In anticipation of a joint effort on the part of the foreign boards of North America in behalf of a large interdenominational medical fund, the American Board will soon begin a campaign for adequate endowment, plant, and equipment for its medical service abroad.

* * * * *

The Board has voted to ask the Near East Foundation to assume support and direction of the Pordim Folk School in Bulgaria which Dr. and Mrs. Edward Haskell established recently.

* * * * *

The fall meeting of the "Full Prudential Committee" (36 members) will be held in Boston, October 27-28, 1931.

* * * * *

The International Missionary Council has established a department of Social and Industrial Research and Counsel, with headquarters at Geneva, Switzerland.

HOME BASE

CAROLYN D. SMILEY, Editor

JAPAN'S INCOMPARABLE SCENERY AWAITS YOU

This is a view of Mt. Fuji from the Misaka Pass.

YOUR CHANCE TO SEE JAPAN AND CHINA

You will marvel at the art treasures.
You will meet a friendly people full of grace and courtesy.
You will see American philanthropies.

1931.

July 5. Sail from Vancouver on S.S. *Empress of Asia.*

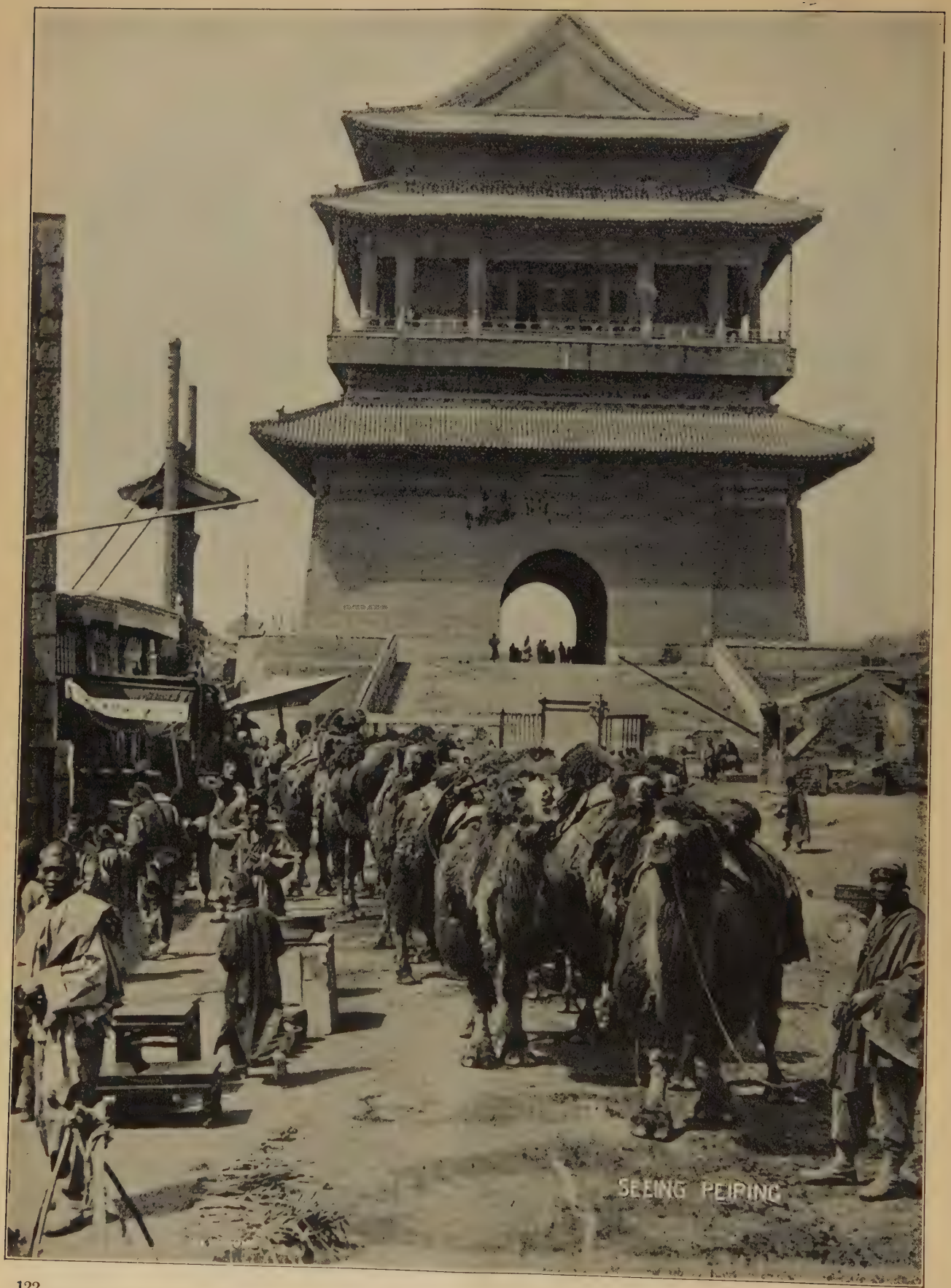
July 16. Arrive Yokohama.

July 18-24. **Kyoto.** (A thousand years the residence of the Mikados.) Visit famous palaces, temples, gardens, shrines. Visit the great Doshisha University, kindergartens, and other schools.

July 25. **Osaka.** The industrial metropolis of Japan. Sightseeing confined to humanitarian work; the Neighborhood House directed by Miss Alice E. Cary and Rev. Sherwood F. Moran; recognized for its excellence by the Imperial Government. One of the great Kumiai churches under an independent Congregational organization; meet the pastor, Rev. Mr. Hatanaka, and the general secretary of the Kumiai Church Council, Mr. Nishio.

July 26. **Okayama.** One of the oldest Christian centers in Japan. Meet Miss Alice P. Adams who started the oldest settlement house in Japan and has been decorated by the Emperor; Rev. C. Burnell Olds who does interesting work with Buddhist priests.

July 27. **Miyajima.** (Miyajima Hotel) most beautiful spot on the Inland Sea.


SEEING PEIPING

July 28. Morning free. Afternoon express to Shimonoseki. To Fusan on comfortable steamer.

July 29-31. Through Korea to Peiping (Peking).

Aug. 1. **Peiping** in evening.

Aug. 2-7. Days of thrilling interest. Magnificent temples, palaces in marble, bronze, lacquer and porcelain, built by Chinese rulers through seven centuries. All-day excursion to the Great Wall. With Mr. Rowland M. Cross, secretary of the North China Council, we visit Yen Ching University—a union enterprize; Jefferson Academy in a suburb, Rev. Harry S. Martin, principal; Bridgman Academy for Girls, Miss Laura Cross, American director; and the Peking Medical College built and sustained by the Rockefeller China Medical Fund. Excursion to Paoting-fu, the center of Chinese work. Here Rev. Hugh W. Hubbard will tell us the thrilling story of the martyrs of the Boxer rebellion.

Aug. 8. **Tientsin.** (Astor House) Our hosts: Miss Carolyn T. Sewall, supervisor of the Out-Stations Woman's Work, and Mr. Arthur G. Robinson identified with the great student work, and work among the 40,000 boys employed in Tientsin rug factories.

Aug. 9. Sail from Tientsin.

Aug. 12. Arrive Shanghai.

Aug. 13-14. **Shanghai.** (Astor House).
A city of magnificent office buildings and residences, of rickshaws and automobiles. Our hosts: Dr. Frank Rawlinson, editor of the *Chinese Recorder,* a man of commanding influence who knows the whole Chinese situation; Mr. George Fitch, secretary of the European Y.M.C.A., housed in a magnificent building, and Mr. William Lockwood, adviser to the Chinese Y.M.C.A. Meet also the Chinese secretary, one of the finest in the country.

Aug. 15. Sail from Shanghai on N.Y.K. express steamer.

Aug. 17. Arrive at Kobe.

Aug. 18. Visit Kobe College, one of the best institutions for girls in Japan, and the Glory Kindergarten Training School.
Our hosts: Dr. Charlotte De Forest, president of the college, and Mr. Harold W. Hackett, treasurer of the college and of the Japanese Mission.

Aug. 19. **Tokyo.** (Imperial Hotel). Visit the grounds of the Imperial Palace, the parks, the shopping districts, the shrine of the Emperor Meiji and the museum. Mr. Darley Downs, director of the Language School and secretary of the Japanese Mission, will show us the work of a strong native church directed by Dr. Kozaki and his son.

Aug. 20-21. **Nikko.** (Kanaya Hotel) Visit the gorgeous shrines and temples, the mausolea of the Shoguns, the red lacquer bridge and the beautiful groves of cryptomeria trees.

Aug. 22. To **Yokohama.** Sail at 3 p.m. on S.S. *Empress of Canada.*

Aug. 30. Arrive **Vancouver.**

Program Director

Dr. Frederick L. Fagley, associate secretary of the National Council of Congregational Churches.

Prices

Japan, Korea and China. Price on land $780
Japan only. Price on land 470
Round trip. Pacific rates to be added to above.

For Japan, Korea and China:

3rd Class	2nd Class	1st Class
$235	$400	$525

For Japan only:

3rd Class	2nd Class	1st Class
$225	$380	$525

How to Join the Party

Write to: **National Council of Congregational Churches,** 287 Fourth Avenue, New York City, or **Temple Tours Inc.,** 350 Madison Avenue, New York City.

REPRINT OF AMERICAN MERCURY ARTICLE

The Board has a limited number of reprints of Professor Henry Perkins' article on "The Case for Foreign Missions" which appeared in the February issue of *American Mercury.* Apply to Harvey L. Meeken, 14 Beacon Street, Boston, enclosing 6 cents in stamps.

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

Night School for Men and Boys

A night school for men and boys in a neighboring village was the new venture for the year just passed of the Lucy Perry Noble Institute in Madura, India. There were twenty enrolled and the attendance kept up splendidly except during the rice-planting time.

Saved to Serve

When a huge bus, running at high speed, overturned with thirty-four passengers, most of them youngsters, and no one was hurt more than the natural accumulation of scratches, bruises and a shaking up, Harriet Barnard of Instituto Colon, Guadalajara, Mexico, declares that they were "saved to serve." They call it a miraculous escape and a service of thanksgiving was held following the accident. It all happened on New Year's Day when the party was on its way for a picnic. "We may be black, but we are never blue; and buses and things may turn over and upside down but we never get 'upset,'" declare the irresistible "Colonistas."

The Inspector Was Pleased . . .

Among the guests was none other than Mr. Arriola, state director of education. The time was during a practical demonstration of what the cooking class at Instituto Corona had done under the leadership of Mrs. Williams. Mr. Arriola could hardly believe that the girls had learned how to carry out such an undertaking in such a short time, hardly four months. "I will report this to the Governor," he said delightedly as he finished the last course of the finely cooked meal. As further evidence of his coöperation he presented the Instituto Corona with readers for all grades.

A House by the Side of the Road—Chinese Edition

A dozen villages will benefit from the small brick community house being built in Foochow, China, and called by George and Mary Newell, "The House by the Side of the Road." In the Union High school the buzz of the saw and the hammering of nails means that tiny kindergarten chairs are being built by the students for this center. On certain days the same room will house women of the neighborhood where they will learn many strange new things, including the fact that the world is round. On Sunday it will serve as the religious center of the neighborhood. "This we want to make the best day of the week," confides Mr. Newell, "telling them the story of the true source from which flow these expressions of interest in them, trying to teach them of a Father who loves them, of that Kingdom where love shall reign and war shall be no more, of the Saviour who died for them."

Drums! Drums! Drums!

Scene I. For 48 hours the drums had been beating. Beating-beating-beating, monotonously and loudly through the forest but ten minutes walk from Mt. Silinda Station, Africa. It was a native beer drink. All night drunken men and women danced and moaned and screamed.

Scene II. The drums were beating—the band was playing—the boys and girls of the Practice School were lining up to march to prayers. The heathen women of the beer "drink" were returning home. This new drumming attracted their attention. The voices of 250 children raised in song drew them irresistibly to the windows of the hall. They peered in. Missionary Ivy E. Craig saw them and asked them to enter. Seated on a bench at the rear of the room they listened quietly to the talk and hymns. The leader spoke to them "When you go to the beer-drink it is because you are seeking joy and happiness and peace," she said, "but you do not find them. Those who come to the Lord Jesus find the joy and peace which they are seeking."

The Surviving Seven

There are only seven of the "boys" left in the first class to be graduated from the Doshisha, Japan, fifty years ago. Recently they had a reunion, interestingly enough, in a Chinese restaurant in Akasaka. There were fifteen to start, but eight now have gone on. The remaining number are, with one exception, over seventy and their accumulated age runs to 654 years. In this group is the president emeritus of the Doshisha, Dr. Danjo Ebina.

"Why Don't You Leave Them Alone?"

"So you are a missionary in Japan?" said a traveler to an American Board worker en route by steamer to Yokohama. "Well, I wish you'd tell me how you have the nerve, in view of the kind of Christians we Americans are, to try and cram our religion down the throats of those clever Japanese. Why don't you let them alone—they aren't asking anybody to help them, are they?" Near the missionary was an interesting Japanese couple, she the last word in modern costume, with diamonds—he, dapper, self-possessed. That night the man came to the missionary.

"I understand you are a teacher at Kobe College," he said. "Then you must be a Christian? Would you mind coming out on deck to talk with me a few minutes?" And his story was that in spite of wealth and business success he had felt that his life had no foundation. "I *must* find one for myself," he added. He had studied Buddhism in Japan and Confucianism in China.

"I have watched many Christians and they seem to me to have a deep content," he continued. "Can you tell me what to read that I may learn about your faith? . . . I am determined to find the Truth."

A list of books, an introduction to a fine Japanese YMCA secretary, followed. And the missionary had her answer for the skeptical traveler on the other side of the boat.

"One Should Have Faith . . ." Says Princess Alice

No less a personage than Her Royal Highness Princess Alice states that, "When a thing is really good and worthy of success, I find that the money will always come. One should have faith, I think, and launch out." She was speaking at the opening of the new domestic-training unit of the Helping Hand Society for Native Girls, Fairview, Johannesburg, South Africa, an organization of which Mrs. F. B. Bridgman is chairman. More than 1,700 girls have passed through the club since its founding eleven years ago. This new building will train native girls in domestic duties so that they may earn their living by housework. A native basket filled with tea roses was presented Princess Alice by "Aunty Joe," the oldest member of the society. Her Royal Highness also recommended her own family motto "Fearless and Faithful."

A Healthy Body

The church which is the result of ninety-five years of work in the Madura Mission, India, now has 31,336 members, according to Rev. Raymond Dudley of Tirumangalam. Last year contributions amounted to Rs. 36,000 for their own church work, and Rs. 1750 for "home missionary" work carried on about a hundred miles north. (A rupee is about 33 cents). The church as a unit consists of thirty-three organized churches divided into five "Local Councils." It elects its own officers and has a budget of something like $100,000. The chairman of the whole church and the chairmen of the Local Councils are chosen by the Indian people. "Pastors are chosen and ordained, work is opened and closed, salary scales are set by the Council of the church and its committees," Dudley adds, "so our church is in a real sense a free church."

The Cook Was Praying

The Chinese cook in the house of the Newells, Foochow, China, was praying at morning devotions. He was praying for peace. He knows what war means, says Mr. Newell, because his village is right in the line of march of the troops, and during these few years past his people have several times had to take their cattle and chickens and flee to the hills for safety. Crops were ruined; provisions stolen. "There is no greater service we can render China now than to pray for peace," declares Mr. Newell. "There is hardly a province free from bandits. There is plague and famine and other diseases rampant in many sections. But in the midst one unifying force is at work—THE CHURCH, weak though it is and far from being as united as it should be, is yet a real power working for the establishment of peace and good will among the people."

Well?

A mission of aviators sent from Portugal to choose landing fields for commercial air-mail service between the Metropole and the colonists, has aroused great interest in Lobito, Angola, Africa. For this same company will probably establish other lines between Cabinda, Luanda, and Humpata, joining Huambo with Mocambique via the Belgian Congo. In the *Journal de Benguela*, General Norton de Matos is stated as having said at a banquet that his method of colonizing "consisted of transplanting to Angola entire villages of Portuguese families which, with their characteristic ways, will constitute old Portuguese parishes in that African land."

Birthdays and Baptisms

"A glorious and jolly occasion" is the way Alice Cary of Yodogawa Neighborhood House, Osaka, Japan, characterizes the open house which was held not long ago to celebrate the fifth birthday of that splendid institution. The young men put on an entertainment, and various clubs and groups met, and sold good things to eat. The capacity of the building was taxed to its limit by 1,760 guests. On November 13, twelve young men were baptized at the Neighborhood House. In this group were two nurses from the nearby hospital. Contact was made between the Neighborhood House and the hospital by carrying flowers to the patients on Flower Sunday. This baptismal service came at Thanksgiving time. It was just four years ago that the first baptism took place in Yodogawa House.

"Fine! . . ." Said Turkish Inspector

"Fine! that's a good idea. Go ahead on that. We want our village boys to get a chance like that," said the Turkish educational inspector to Paul E. Nilson of Talas, when he requested permission to open a four-months winter trade section for village boys who must work but who are free in the winter. Permission was also given to visit villages in the summer with stereopticon and movies. The inspector felt a little fear that the villagers would not be able to understand the movies. When Nilson gave him a demonstration, he was convinced. He asked for a list of films and expressed hope that his department might be able to purchase films for use in their own schools.

Yu Cleans Up

". . . And if in the future you are unable to find time to clip your finger nails, I shall be glad to do it for you," concluded young Principal Yu of the Middle School, Foochow, China, addressing the servants. Let no one assume, however, that attention to such seemingly trivial matters limits the efficiency of this new headmaster. "He has been here less than a week and in that time a cleaning-up squad has been hard at work on the school inside and out," declares Mary W. McClure, "the big things have his careful attention and above all he is openly and unmistakably an earnest Christian."

A New Note

"The first and most important thing for you to learn is to OBEY," said Mr. Wang to the pupils in the Porter-Wyckoff School at Tehchow, China. "Rather a new note!" comments Bertha P. Reed who is now settling down there, and she adds that the schools are doing well with the students in good spirits. They seem free from propaganda. About half the student body attend their own church services on Sunday evenings—which is a fine percentage under present conditions. The Chinese women workers are showing enthusiasm and initiative.

Static

People who denounce the churches really ought to look inside of them once in a while.

Kites rise AGAINST the wind, not with it.

The hen that lays a good egg has a perfect right to cackle.

We are indebted for these flashes of wit and wisdom to our printers the Commonwealth Press, Worcester, Mass.

APPORTIONMENT RECEIPTS FOR 1930

By CHARLES C. MERRILL

	1930		1929		Gain		Loss
American Board		$1,143,200		$1,126,180		$17,020	
Home Boards							
A. M. A.	$213,683		$221,289				$7,606
Ext. Bds.	410,142		403,089		$7,053		
Min. Bds.	240,871*		231,980**		8,991		
Edn. & F'nd.	162,701		154,855		7,846		
Federal Council	6,375***				6,375		
		$1,033,772		$1,011,213		$22,559	
State Conferences and Home Missionary Societies		704,793		682,013		22,780	
Totals		$2,881,765		$2,819,406		$62,359	$7,606
Gain						$62,359	

*Includes $16,217 reported by four States for 1930, used by their own Boards for Ministerial Relief, and $82,471 Christmas Fund contributions.

**Includes $19,362 reported by four States for 1929, used by their own Boards for Ministerial Relief, and $75,420 Christmas Fund contributions.

***This is sent direct to the Federal Council and takes the place of an appropriation formerly made by one or more of the Home Boards to the Council.

Apportionment receipts December 1, 1930 to January 10, 1931

Referring to the statement in the December magazine, which covered the year 1930 up to December 1, and subtracting the figures there given from the above for the entire year, we have as receipts (exclusive of the Christmas Fund of the Ministerial Boards) for the one month and ten days which constitute the closing period of the year: American Board $402,357 (gain over 1929 $712); Home Boards $415,506 (gain $16,575); States $272,203 (gain $27,808). Total $1,090,066 (gain $45,095).

COMMENT

The total figure given above for 1929 is less by $91,567 than that given in the year book. This difference is mainly in the State Conference item and of it $35,972 is accounted for by the fact that no State figure is at hand for Hawaii.

Two years ago at this time a loss of $49,526 was reported and last year a loss of $24,337.00. Against this can be placed a gain of $45,095 for this year.

This gain was largely made during the month of December and the ten days of grace in January. Up to December 1st there had been a gain of only $10,213, whereas during the month of December and the ten days of grace in January the gain was $45,095.

In the last statement of this kind I made, about two months ago, I said "During the six weeks that remain . . . it will be finally determined whether we shall gain or lose for the year. The encouraging thing is that many hundreds of ministers and many thousands of church members are alert to this matter and are going to put forth energy and sacrifice in order that the year may report an advance instead of a loss." Just this has happened and too much appreciation can hardly be expressed to those who have made the gain possible during a year when financial conditions were so untoward and when so many organizations have been obliged to report a loss. It is true we have not made our goal for the Plan of Advance but under the circumstances there has been a remarkable achievement.

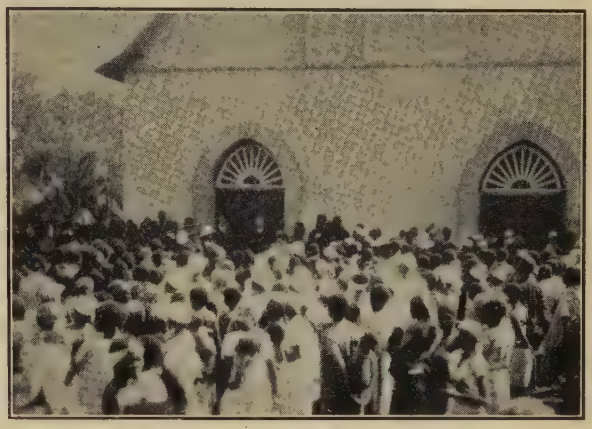
Great credit must be given the Layman's Advisory Committee under the leadership of Secretary William S. Beard for the contributions of $26,053, which is in the above total for the year and without which the gain would be that much less. In spite of the fact that the conditions covering the pledges made by individuals through this Committee were not met, this substantial sum was obtained through the willingness of givers to waive conditions, and an even greater sum than this is expected from the same sources during the months ahead. The work of this Committee, however, and its resourceful executive, not only has secured notable financial results but has been effective in stimulating the work of many others during the entire year.

In the last previous statement it was said "During just this year a gain would be a rare victory which would indeed hearten our missionaries throughout the nation and the world." That victory has been achieved. On the basis of it let us go on to a deepening of our missionary motives and our missionary passion until at home and abroad we shall in a far more adequate way meet the increasing need of humanity for the Gospel of Jesus.

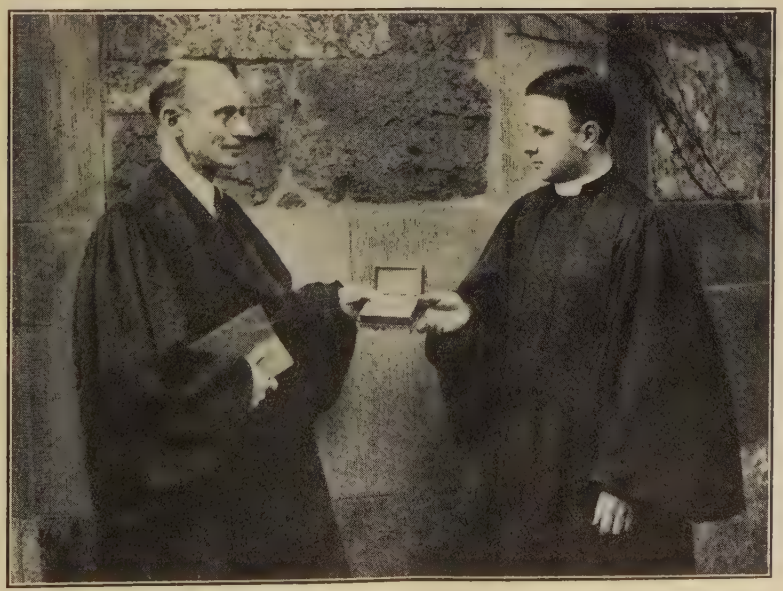
MOUNT VERNON, AFRICA TO MOUNT VERNON, AMERICA

Mr. and Mrs. Chalmers and Mr. and Mrs. Neipp at the cross, West Africa Jubilee, 1930.

The new church building, Chilesso, West Africa.



The doors of the new Mount Vernon Church, Chilesso.



On Sunday January 4, Mr. Neipp of the daughter church in West Africa presented the key of his church to Mr. Sidney Lovett, pastor of the mother church in Boston, in a memorable service. The key is deposited in the chancel of the Mount Vernon Church, Boston.

Angola Hairdressing

WEST AFRICAN HEADDRESSES

By LENA GRACE BELL

EACH tribe has its own distinctive headdress. Some use brass wire, others brass tacks, beads, white agate buttons and shells. After the hair has been braided and decorated it receives a generous smearing of palm oil, and some tribes mix the oil with red clay.

From the picture of this group I would say they are from a tribe across the Quanzo River and use courie shells for ornaments. Across the forehead is a wide band of tight small narrow braids. In the back the hair is divided and braided into larger braids and joined at the center. The shells are braided in, either on hairs or sometimes brass wire is used.

The narrow white streak, on the heads of the two women at the left of the picture, is a small, round piece of iron sharpened to a point at one end. This small piece of iron is a very useful instrument and is used for many things. It helps as they make their baskets to punch holes for the grass to be pushed through. But it is of greatest service to remove the jigger flea which infests the feet and toes.

The woman at the extreme left has a round ornament in her hair by the left ear. This is a large brass tack and probably denotes she is married and a mother. The headdress of the woman is arranged in some style so the people can tell whether she is a girl, married, or a mother.

It takes many hours to braid and decorate a head of hair in Africa.

West African Rank and File

LETTERS FROM OVERSEAS

Rev. William Woodard Has a Railway Experience in Hokkaido

"It was the last day before the Iwamizawa Church was dedicated. I had gone up early in the morning to see that everything was ready for the big day. Getting on the train, I found myself in an almost empty coach and soon settled down for a good hour's rest before Sapporo (there were three more meetings ahead of me that day).

"With my long legs stretched out so that no curious person would bother me, I prepared for the journey. Then a railroad clerk came in and almost stared as he stood beside my seat. He passed on, but was back in a moment and, pushing himself over my feet, took the seat opposite. I felt like changing my seat.

" 'Where are you going? Where do you live? What is your country? How long have you been here? Don't you want to go back? Aren't you lonesome?' The questions came in rapid succession and I answered mostly in monosyllables, although I added that I'd go back whenever I wanted to.

" 'What's your business?'

" 'A missionary,' I replied.

" 'Oh, then you are at home wherever you go. You don't get lonesome for your own people because you work for God.'

"He was in earnest and the conversation continued no longer in monosyllables. He wondered why America was not more Christian. It was not long before we were at the heart of religion and his personal problem.

" 'I'm an atheist,' he said; 'there isn't any God. It's only in our minds—imagination. But sometimes at night, when I think about life, I feel that there's something outside myself; something up there I want to talk to. I'm not an atheist, am I?'

"He asked me many questions, and as best I could I tried to help him to understand the meaning of life as a Christian sees it. We had only a short time. It isn't easy to get the Good News about Jesus into fifteen or twenty minutes. But I tried.

"I'll probably never see him again, but I gave him the name of a pastor, and I am sending him some literature. I was not so tired when we got off the train. And I was glad I had shown my impatience so slightly. After all, there are more important things for a missionary than church buildings. And I've come to the conclusion that I had better do my resting in bed."

Mrs. Kingsley Birge Shares Turkey with Friends at Home

"Oh, there is so much here in Turkey to share with friends at home! She has not only her wonderful history but also these epoch-making days when things are changing so rapidly. We find ourselves on tiptoe with all that is going on around us.

"The mosques are full this Ramazan.* People are 'soul-squeezed' by the terrible economic conditions and in their desperation are turning to God. So one of the worshippers told me. For we had a glimpse of what mosque life really is one afternoon recently. There were several different groups where men were intoning prayers from the Koran. The effect was a medley of sounds but not in the least jarring. Other men sat in groups chatting. Some were just sitting in a sort of contemplation, while still others were doing private worship. There were a goodly number of women in the crowd. We figured there were easily seven hundred present.

"The minarets are lighted at night during Ramazan. The fast continues from dawn until these lights appear just at sundown; they are a holdover from olden days when the Hoja placed a candle in the minaret as a sign that fast could be broken. These lights are particularly beautiful in Stamboul where there are so many mosques. Some minarets have one circle of light, others two, and the Blue Mosque minarets have three. The effect is beautiful. All through Ramazan if you chance to waken between two and three a.m. you hear a tom, tom, tom. It is the big drum in the village waking the people for their last meal before break of day.

"One of the favorite amusements for Ramazan evenings are the *Orta Oyunu* or middle plays, so named because they take place in the middle of the audience. The space for the stage is only a few feet square—it's not even kept free for the actors! Waiters flit back and forth serving coffee, water, or soda pop. It's all the most casual performance you can imagine. There are practically no properties. The whole effect is gained through the dialogue and the facial expressions plus a few actions. The women's parts are taken by men. The plays have not been written but for three hundred years have been handed down orally. There is a different play

*Ramazan began this year on January 21; the time of this fast, which lasts a lunar month, shifts from year to year.

for each night of Ramazan. Turkish drums and flute-like instruments announce the entrance of each actor, a special little song being played for each.

"The audience was almost as fascinating as the play the two evenings we went. The dialogue was full of puns and apparently they were very funny. The audience just roared with laughter. It just did us good to see all sorts and conditions of men thoroughly enjoying themselves. Oh, I forgot the atmosphere! You ought to be able to smell it even there. The room was full, practically no air, and almost everyone smoking! Enough said!

"Another form of amusement is the Kurdish dancing. The orchestra is a man with a huge drum and fife sort of instrument, the music the weird Eastern sort. Half a dozen or so men form a line and do slow but very graceful and rhythmical sort of steps. Sometimes they gain speed and really do fascinating things.

"The Night of Power we went to St. Sophia. The mosque was full: there must have been well over ten thousand worshippers! It is an awing experience to watch ten thousand men and women bow, kneel, and hold out their hands in prayer to God. The sound as they sway forward and the boom as they kneel together is one that can never be forgotten. I am certain God must hear and answer in His own way these prayers."

Rev. Wilbur Deming on the Satara Church

"For twenty years the bell was silent. For twenty years the Christians had no church home. When the little yellow church by the side of the bazaar was closed because it was unsafe, the Satara Christians began worshipping in the middle school building. Here they remained for eighteen years. Two years ago they moved to the hall in the new Social Service Center for Women. Now they again have a home of their own. Once more the bell rings out across this beautiful valley, summoning the Christians to attend worship. Once more this proud capital of Shivaji's former kingdom listens to the sweet tones of the invitation to come and hear about Jesus.

"But this is not the whole story. We cannot forget the prayers and the sacrifices of the Satara Christians who never lost faith. How they labored! Many gave one month's or two months' salary for the building fund. Others secured gifts from their non-Christian friends. The Satara missionaries procured money from friends in America, a gift of two thousand dollars from Mr. and Mrs. Franklin Warner completing the fund. During the building of the church, most of the schoolboys and many other Christians had a hand in the work. Indeed, the whole city seemed to have an interest in it. Each day they watched it rise, under the skillful supervision of Mr. Smith, the Mission builder, and today it stands as a symbol of God's love, as revealed through Christ, for the people of the Satara area."

The New Church at Satara, India

Rev. Frank Laubach of Dansalan, P. I. Needs Organs

"Please 'tell the world' that we need some organs soon, and badly! We are putting a little organ on a truck and driving with it some ten miles every Sunday to the Momungan Church, because they have no organ of their own. A small portable would do but a larger one would be better. We have a number of other churches which need organs, so that you need not hesitate to send more than one—three for example.

"We are also in need of an orthophonic phonograph with records. I know that many people are discarding or exchanging their phonographs and installing radios, and I should think there would be fine people in America who would like to pass their phonographs on to Lanao. If anybody happens to have a radio orthophonic, all the better. We are now trying to persuade the Moros that radio is a fact—as you will observe when reading our *Totwl.*"

Miss Anna Lucile Lee's Impressions of Her New Madura Home

"Am afraid of myself! I love everybody so much right at first that I am afraid it may not last. The doctors are adorable. Am so anxious to begin work in the hospital.

"In the evening of the day I arrived all the nurses gathered, each gave me a lime, garlanded me, sang a song of welcome, gave an address of

welcome, and performed a drill typical of South India. I had to give a response; did not say at all what I intended to say.

"I never saw so many mosquitos! Whenever we sit down for more than a minute or two, and always when we eat, we put our feet into huge cloth sacks.

"Later. After visiting Tirumangalam and Pasumalai—the Training School there is an institution of which we can be proud—I went to Manamadura. The doctor at the leper asylum, a fine Indian man, showed us through the tiny but clean dispensary. He showed us the various oils and serums used in combating the disease. There are about 300 patients. It did my heart good to see that so many were being treated in the very early stages.

"Dr. Thomas has taken me through the men's hospital here in Madura. It is surrounded by streets on all sides. My! it will be lovely when the new one is built in the compound so the patients can walk out of doors and be a bit separated from the noise and dust. I'd be afraid to be the night nurse there where each room opens onto the veranda, because a man could reach his arm right in from the street and grab you as you were making your rounds.

"We desperately need rags! Please, please send us some. One inch to six inches wide, one yard to six yards long, are what we want most. Place in shoe box, mark it rags of no value and mail to me. We are so short of rags that people must bring their own if they need the second dressing.

"Made a remark the other day at prayer meeting. Could have bitten out my tongue the next minute. I said, 'The nurses' quarters of our hospital are a disgrace to the mission.' I really meant it. Four girls living in a room six by nine! Not even boxes to put their clothes in—only a line strung up to hang their belongings on. They all sleep on the roof.

"Am a bit blue. Opened my drawer. Found my strands of seed beads strewn about. A mouse had had a feast. He had also eaten the tops of two medicine droppers. I thought perhaps I ought to look in my trunk. I did, and there was my nice Japanese sports suit with seven nice big holes eaten into it!"

Miss Martha Stacy Describes Young People's Work at Ishinomaki, Japan

"At our church we have a very fine pastor: fine in the spiritual sense, and because he has made the most of the cultural opportunities that came his way. Before studying for the ministry he was a young farmer in this district, and he gave up his farm and all claim to any profit from the family fortunes in order to become a minister. That sacrifice and his own life since have made a lasting impression on the community, and he is respected by all who know him.

"Except his wife, myself, and one man of thirty-three, all the other members of this church at present active are under twenty-five. They often call me their mother, especially when I've had occasion to come down rather hard once or twice on dangerous tendencies I've seen, and they want to prove to me that they know I do it in love and they take it with the same spirit.

"Really, my own chief work seems to be as adviser to the young people, and they do the actual evangelistic work. Four of them are school teachers; the others are either factory workers, house girls, apprentices, or farm workers. I suppose thirty dollars a month is the highest wage among them; probably the average is nearer half that. There are some fifty more or less loosely connected with the church group and a real working nucleus of fifteen who give most of their spare time to the work of the church and the kingdom in place of the money they don't have.

"But even of money, they give enough to keep up the running expenses of the church, pay six dollars a month at present on the pastor's salary, and always give extra when one of their number is sick or injured, or in special need. And I am constantly astonished at the amount they spend in providing Testaments and hymn books for enquirer-friends they made through their evangelistic work and are trying to win for Christ."

Rev. C. A. Nelson Reports the Formation of a Home Missionary Society in South China

"It may interest you to learn that the Christian Chinese, formerly connected with the South China Mission of the American Board, now constitute themselves 'The Home Missionary Society of the Congregational Church of Kwong Tung, China.'

"The Rev. Yung Ting Shang, pastor of the Hong Kong Church, whom you have met, wrote to me that at the yearly meeting of the Congregationalists held in San Ning City, Toy Shan District, which place you once visited, it was voted that $30,000 l.c. be raised for a memorial church to Dr. and Mrs. Elijah C. Bridgman.

"The church will be erected on the northeast corner of the campus of the American Chinese School, Canton. At the meeting, Mr. Jan Con Sang, retired manager of the 'Sincere Co.,' Hong Kong, subscribed $1,000. The Hong Kong Church $1,000. Some gave in the hundreds. One pastor gave a month's salary. Our native Christians are grateful to those who brought the Gospel to their country. They thank the American Board and the mission-

aries sent by the Board. They are thankful to God for the gift of His Love, Jesus Christ.

"On the 18th of last June, I turned over the American Chinese School to a body of trustees appointed by the above mentioned society. From now on I have no financial responsibility, but by request from the Society I am to return to the school as teacher and adviser for an indefinite time. There is now one American teacher connected with the American Chinese School, Miss Ruth E. Mulliken."

Rev. and Mrs. James F. McKinley "at home" in Dumaguete, P.I.

"Such a challenging work as we find here! And we are encouraged to know the type of fellows who are coming here for training. One evening we all gathered and shared experiences of our home, our union with the church, and our call to the ministry. There was material enough disclosed to make an interesting book. Boys had planned to be priests so that others would kiss their hands! Some had to make definite breaks with their families, and some come from Christian homes into the work of the church much as we do in America.

"Although the campus is not exactly as we imagined, it is very pretty. We were disappointed at first that the Bible school where we live is not nearer the fine bathing beach. Now we are happy to be away from the noise around the college. We have full benefit of all the breezes, too, and best of all, we have to the west a gorgeous prospect of the Horns of Negros and Mount Kaladis.

"So many things strike a newcomer as queer that it would be impossible to tell you even a small part of our first impressions. I suppose the most indelible impression is the insanitary condition of the streets, and, worst of all, those terrible conditions obtaining in the public market. Meat is displayed without any refrigeration, any protection from the flies. Then, too, there is the queer attitude towards property. For example, the college has bought some land and fenced it in as an athletic field. The natives bring their carabaos, cows, and horses into it at night for pasture.

"I will give you a puzzle in Philippine geography. Look at the map of the Islands from a distance, noting the northern part of Luzon, the gulf of Davao, the Sulu group, and the southwestern point of Palawan. With these in mind, of what does the group remind you?"

Sulu group lower left, Davao gulf lower right

A Scene in the Philippines

THIS, THAT, AND THE OTHER

Our Latest Wedding

Our latest wedding was celebrated in Harding House in Sholapur at 11 A.M., December 23. Mr. Horace Wright of the Union Training School, Ahmednagar, was best man. "He conveniently possesses three attractive young daughters who are much in demand of late for weddings," writes Ella Hoxie. "This is the third wedding this year in this Mission, so we are considering keeping the decorations and the flower girls and attendants in permanent readiness for the next occasion, which we have no doubt will occur in 'just a few minutes!'

"First there were Alice and Mary Wright, each with a candle, and they stood, one on either side of the altar among the ferns. Then there came wee Lydia Wright in the little ruffled organdie dress that was presented to her at the last wedding. She usually gets a little bored before the ceremony is over and sets down her basket of flowers and looks around! Then came the bridesmaid in coral gown (my honorable self, I almost forgot to mention), then the bride, our dear **Louise Wheeler,** in her blue and white chiffon gown, on the arm of Mr. Hazen, who 'gave her away.' Dr. Edward Fairbank performed the ceremony as he is a friend of long standing. He always puts so much feeling into such an occasion, that it is a benediction in itself—his part of it.

"Thirty guests sat down to the wedding breakfast at a long table in another room of the same house. The kodak-wallahs had kept the party so busy that it was not too early to have an appetite when we finally went where the breakfast was waiting. After breakfast **Dr. and Mrs. James F. Edwards** stood beneath the arch on the veranda and received the Indian guests, and then their car took them to their new home in Poona."

What Missionary Wives Are Doing

MRS. CLARENCE S. GILLETT of Sendai, Japan, has been having a happy time with a university wives' cooking class—eight to ten splendid women. Not long ago she taught them to make oxtail soup. Oxtail is rather a despised portion in Japan, but the husbands must have liked the soup for one of the meatmen was much surprised at the sudden increase in the demand for oxtails! This group recently gave a party for Mrs. Gillett in a tearoom—it's only recently that women have been doing such things on their own—and they enjoyed their lark. One of the dishes was a sort of glorified hash: mushrooms, pounded fish, pickled ginger, seaweed, boiled pickled fish, shredded omelet, and rice, all served hot in large bowls. Another of Mrs. Gillett's groups is a sewing class. A stimulating group of eight to fifteen high-school girls come each week for Bible study.

MRS. JAMES A. HUNTER of Tunghsien, China, is another of those missionary wives who do so much besides running their households and teaching their children. She has a daily English class in the Goodrich Girls' School, conducts the self-help department there in the absence of Miss Huggins, continues the old ladies' hooked-rug industry started by Mrs. Wilder, helps with the women's work at the church, helps train the Lu Ho Glee Club, runs a Mothers' Club for the wives of Lu Ho faculty—and so on.

MRS. C. BURNELL OLDS of Okayama, Japan, having no young children at home, can and does travel a great deal to speak before large audiences of mothers, school girls, teachers, kindergartners on the subject of sex-education and in a way to glorify womanhood and purity and love. She sells quantities of books and pamphlets on her subject and herself prepares tracts and magazine articles in her spare time. She is head of the local W.C.T.U. and of the Settlement Kindergarten, leader of a new and flourishing Mothers' Society connected with the church, and the inspiring genius of the Purity League.

Missionaries' Children

The Board is always interested in the sons and daughters of its missionaries. MR. J. MERLE DAVIS has been made director of the new Department of Social and Industrial Research and Counsel of the International Missionary Council. Until lately he was general secretary of the Institute of Pacific Relations. He was himself for years a missionary in Japan. His father, REV. J. D. DAVIS, D.D., was one of the founders of Doshisha University and a pioneer in the work of the Board in Japan.

Mr. Davis' headquarters are in Geneva where, with Dr. Otto Iseland of Germany, he is devoting himself to the various questions of social and industrial nature that are of common concern to the Boards of America and Europe. Among the matters to which his attention has been immediately directed is a series of problems connected with the forthcoming mining development in Northern Rhodesia. The missionary societies in that part of Africa are already conscious of the gravity of the matter, and it is hoped that the new department of the International Missionary Council at Geneva may be of service in facing the questions involved.

MR. HAROLD T. PENCE of Aintab and his son Jimmy had an extremely rough voyage on their way back from Constantinople with the two heifers sent from America for their experiment station farm, and felt its effects for some days after it was over.

The Edward Bosworth Cassel Memorial Broadcasting Station

Rev. and Mrs. Isaac Cassel, their daughter Mary and son Ralph, are giving to Jefferson Academy, Tunghsien, China, all the radio equipment, broadcasting and otherwise, which Edward took with him there. (See article entitled "Edward Bosworth Cassel" in this issue). In *The Pilgrim,* Cortland's (Nebraska) community paper, of which Rev. Isaac Cassel is editor, he invites friends to share in this memorial:

"Had his body been returned and the funeral services held here, there would have been a most gracious shower of flowers in memory and in sympathy. Those who as individuals or groups would have showered flowers will have the opportunity to share in a memorial that will not fade and die but bless multitudes with life more abundant through the creation of an endowment which will keep this station on the air for Jefferson Academy. What you would have given for flowers put in an envelope with your card and the fragrance of your love and sympathy will live through the years. These tributes are to be a part of the memorial service at Cortland, just as flowers would be at a funeral service."

Mr. Cassel further wrote: "After he had been chosen as Doane's representative to go to Jefferson Academy, and I had been asked to teach Bible at Doane this year, he said 'Dad, won't it be great to think that this year both of us will be working for Doane!' What shall I say about his new-found joy in his achievements as he joined the staff of Jefferson Academy? I shall let Edward speak for himself: 'My welcome here in China reminds me more of a family reunion than anything else. I met Mr. Fan (head of the physics department) this afternoon, and he seemed more like a schoolboy with a new bicycle than anything else when I showed him what I have (a trunk full of radio parts). He could hardly keep himself from skipping and shouting. . . . Mr. Li wants me to play for the singing at chapel every day. He also is having me sing in the faculty chorus. . . . I can say half the Lord's Prayer in Chinese which has a tone rhythm in parts that is wonderful. I get a big kick out of trying to talk Chinese to the boys that hang round the radio studio. . . . The A section of my students is my joy and pride. They are so bright it is very hard to keep them busy. . . . I have a Sunday school class all of my own now. . . . My Junior Glee Club has been growing and I now have about 80 members.'

"We have no regrets," continues the father. "In the midst of our sorrow there is that joy which comes when sacrificial love makes a gift of life and love to a noble cause. It is a real comfort to have had a share in such a contribution for the advancement of the Kingdom of our Father in whom we have found strength and a very present help."

"When the Boss Works So Hard"

Before Dr. Jameson came home from Ceylon on furlough one of his assistant physicians wrote thus to a Parsee physician friend in Bombay:

"As regards our work in the Manepay Hospital, you will be glad to learn that we are making much progress year by year. Our outdoor and indoor patients' number is going up by leaps and bounds. New, up-to-date buildings are springing up in the compound. I myself cannot believe that it is the same dirty old hospital that I had joined three and a half years ago. We are having a dynamo and electric lights, water-pipes, shower baths, and flush system, a thing unknown in the whole of Jaffna. We are going to have X-rays in a month or two. The new big ward, almost completed, will cost Dr. Jameson a lakh of rupees with modern equipment. A splendid outdoor department has been put up costing Rs. 30,000. The beautiful nurses' home cost him almost the same amount.

"He is a wonderful, energetic, brainy young man. He has a tremendous capacity for work. He is a very competent surgeon, a good physician, an able gynecologist, a clever ophthalmic surgeon, and an architect (he planned out all the buildings, working at his plan with a Bernier scale, and even worked out the length and diameter of the pipes needed for the drains, and what not). He is a typical American.

"He is extremely kind and good to his patients and spends days and nights by their bedside. To him there is no such thing as breakfast time, dinner time or rest time. He can be approached by anybody at all hours of the day or night. He has almost shattered his health. He has gone on leave only about two weeks in a year since I joined. When the Boss works so hard like this, we assistants are inspired to follow him."

What's Happening to our Secretaries?

On January 29, Dr. James L. Barton was given the Greek Cross of the Redeemer, the highest civilian honor granted by the Hellenic Government. This decoration was presented at a luncheon in Hotel Pennsylvania and was given as an acknowledgment of "Greece's gratitude" to American philanthropy among refugees.

This is the second award that Dr. Barton has received from Greece, his first being eight years ago in recognition of his service to Greece in Turkey during the war.

Dr. Barton writes that his plan for the termination of Near East Relief work and responsibility has been passed unanimously by the executive committee and the board of trustees of that corporation. This now makes it "clear sailing before us for closing up the operations of the N.E.R. in three years." Whether or not there will be need of the continuance of the skeleton organization of the N.E.R. longer than that for the sake of legacies will be decided sometime during the third year.

"The N.E.R. engages the N.E.F. (Near East Foundation) to act as its agent in supervising the winding up and meeting its overseas obligations and responsibility."

For the present he should be addressed c/o The Near East Relief, 151 Fifth Avenue, New York City, as he and Mrs. Barton have for the time being at least transferred their home to New York.

Rev. Wynn C. Fairfield of the American Board staff, acting as consultant for the Laymen's Inquiry Commission in Japan, arrived there on December 12. He is also inspecting the work in Japan and China for the Board and expected to go to China about the middle of January and sail for America the middle of March.

Harmon Award

Rev. Henry C. McDowell of Galangue, now in this country, has received the Harmon Award for Religious Service: a gold medal and $400. The Harmon Foundation distributes each year gold and bronze medals and cash for creative work by colored men and women in literature, fine arts, education, business, religious service, music, and science.

President Barstow presented the award at Immanuel Congregational Church, Hartford; President Jones of Fisk University made the address.

Union Seminary Fellowships

Dr. Clifford Manshardt of Bombay, Rev. Ralph Keithahn of Pasumalai, and Dean Lee Vrooman of International College, Smyrna, have been appointed to missionary fellowships for 1931-1932 at Union Theological Seminary, New York.

Bulletins from the Front

From Dr. Alma L. Cooke of Lintsing have at last come letters written with her own hand. In November she was able to read letters and dictate one or two a day to her friends. Her illness (paratyphoid) has been a long and severe one, beginning the latter part of August, 1930, and she has had two relapses.

Mrs. A. D. Woodworth of Tokyo, Japan, has made a rapid recovery from her serious operation of December 8. Miss Katharine Merrill of Matsuyama has also been doing well since her serious operation of December 30.

Dr. Kenyon L. Butterfield recently visited Cheeloo University in Shantung and was called upon to make an address at the English service on the subject, "The Challenge to Christianity from the Rural Reconstruction Movement." He issued a challenge to the students, "requiring not the service of the ne'er-do-wells in other spheres but the finest talents and brains of the colleges of China." Following a reception given to Mr. and Mrs. Butterfield and Mr. F. L. Chang, he spoke to members of the faculties of the University, had conferences with the Governor, General Han and the Commissioner of Education, made visits to the rural experiment stations conducted by the University at Lungshan and elsewhere. His party went on to Nanking in December to proceed southward to Canton and to the Philippines, returning to North China in the spring.

Dr. and Mrs. Edward B. Haskell have made the best possible use of their limited equipment at Pordim, Bulgaria, Folk School. There are two cottages for the girls to live in, a home for the director, and a small day nursery and infirmary. It is truly a life-school, for the pupils learn by actually coping with life's problems and solving them with the

Folk School at Pordim, Bulgaria

This school established by Dr. and Mrs. Edward Haskell has been turned over by the American Board to the Near East Foundation upon the recommendation of Dr. Barton who recently inspected it.

aid of their teachers. The first year has proven the success of the school in training leaders. When the youngest girl returned to her village the officials asked her to tell her neighbors what she had learned. This seventeen-year-old girl gave a course of lectures and demonstrations in the municipal hall to the women of her village.

Young Men, Hearken!

"Is it not better, dear young villagers, to spend fifty days in an atmosphere of culture, occupied with high themes, and useful, practical methods, than to lose your time in the village dram shops and coffee houses?"

Thus, Dr. E. B. Haskell of the Folk School, Pordim, Bulgaria, in advertising a winter course for young men to last from January 22 to March 12, 1931. He goes on: "The Folk School turns to young men who have had no chance for vocational study, without pretending in the least that it can give them in seven weeks what they would get in several years at an agricultural school, but still with the hope that it can acquaint them with more scientific and useful farming methods than they have practiced hitherto. It wishes to help our young peasants to face the great agricultural depression through which we are passing. We are fortunate in having the services of Mr. Emil Lennings, a Swedish specialist in dairying, and of Bulgarian agronomists and specialists well fitted to teach animal husbandry, elementary veterinary treatment, vine and fruit culture, etc. The cultural part of the course aims to widen the student's mental horizon and to make him an abler and worthier member of society than he would be otherwise."

A Bee in His Bonnet

China has an inferior type of bee and has imported honey for years. Dr. George Wilder of Jefferson Academy, Tunghsien has as a hobby encouraged the use of Italian bees, teaching classes, giving lectures, and organizing a North China Bee Association.

Vice Principal Harry Martin tells the story of one boy who profited by these classes and lectures. He was a poor boy and had to be helped through school. Two months before graduating he borrowed $200 and bought ten hives of bees. "He put his bees in our back yard and went to work. Early and late he worked and studied. He taught the bee classes when Dr. Wilder went home and helped with the extension classes. Five o'clock in the morning saw him among his bees and he was still there at eight in the evening. Well, at the end of the first year he had paid off his debt and cleared over a thousand dollars. This second year he is going to clear over two thousand."

Miss Agnes Fenenga of Mardin, Turkey, is spending part of her furlough year in study at the University of Chicago. She is taking education in secondary schools, and educational home economics in the University and personnel work with youth in the Seminary. She is living in Fensham House with the Seminary girls—a privilege that she had coveted.

Mr. Maynard Owen Williams, staff correspondent of the National Geographic Magazine, addressed in Washington on January 9, 4,000 local members of the National Geographic Magazine on "The New Turkey." He is well known to many members of our Near East Mission since he once taught for three years in Beirut in the University, was director of relief work in Van, Armenia, for a time and has written many articles for his magazine about conditions in the Caucasus. He is now going as correspondent with the Haardt Trans-Asiatic Expedition: Beirut to Peiping, to Indo-China, to Beirut.

Continued on page 139

THE BOOKSHELF

American Board Missionary Books

Christian Conquests, by Robert Merrill Bartlett (Cokesbury Press, Nashville, Tennessee, $1.25), is a series of studies in spiritual victories which were worked out for guidance of worship in the First Congregational Church in Norwood, Massachusetts, of which he is pastor. Several of them have appeared first in magazines. He has also published *The Great Empire of Silence* and *A Boy's Book of Prayers.*

As a term teacher in Peking University, Mr. Bartlett was an associate missionary of the Board for three years. He had the seeing eye, the understanding heart, and therefore certain experiences crystallized into poems that conveyed the tragedy and romance of Chinese life, and some of these have appeared in the magazines.

In the present volume, probing deeply into men's motives and needs and desires, drawing inspiration from the conquests of science, he writes of the conquest of self, of age—Indian Summer sunshine; of the conquest over adversity, over pain, over the dark; of the great hunger, of the art of new beginnings.

"What is life? A tragedy. Hurrah!" He quotes from Romain Rolland.

"If I stand up in a meeting of surgeons and deny half the established technique of the operating room, I deserve to be hooted because I know nothing first hand about surgery. This is a close parallel to the man who claims to be too liberated for religion because he is talking when he knows nothing of the vital forces of life! . . . Christianity from the very beginning has been a religion which made men want to tackle the impossible . . . We are forever asking, 'Why isn't the Church more to me, the presence of God more real, my daily faith stronger?' Why? Primarily because we are unscientific. We hunger, but we do not take the situation in hand and go out in pursuit of our craving . . . If we want God as much as Edison wanted an electric filament, so as to experiment with six hundred different substances that he might get his radiant light; if we crave Him as much as did Koch, who risked his life a hundred times, living and working with tubercular bacilli that he might know the way to conquer death—if we hunger like that for God, we will not complain about difficulty, we will quit arguing and postponing and begin this very hour our quest for him! . . . I am impressed as I watch people in difficulty with the fortitude of the human spirit. Very seldom does a man blame God for his afflictions. Often I hear the afflicted say: 'Now I appreciate life. I can understand.' The most common expression of the sufferer is: 'If I can only know that God is with me I can bear it!' "

Biography

A Son's Portrait of Francis C. Clark, by Eugene Francis Clark (the Williston Press, 41 Mt. Vernon Street, Boston, $2.50), appeared at an appropriate time, the fiftieth anniversary of the Christian Endeavor movement. The main facts of the life of so famous a man are well known through other books and numberless magazine and newspaper articles, but this intimate picture is drawn through the use of diaries and letters never before made public.

Dr. Clark's work brought him into close harmony with that of the American Board from the time of the annual meeting of the Board in his church in Portland the year after the founding of the Y.P.S.C.E. there, throughout the years of his many journeys when its missionaries coöperated with him in his labors among their constituency. Rev. James Pettee was a Dartmouth classmate in whose home in Japan he spent some time as guest and in whose honor he gave a dinner in Boston at the time of the missionary's retirement.

With regard to Dr. Clark's many, many journeys abroad, there are a few facts to be specially noted. Although they were made in the interests of Christian Endeavor they were not financed by the society but by his own pen, which meant that in addition to the fatigue of travel, the strain of incessant speaking, he had the labor of preparing books and articles. Then, many of his hours of travel were far from safe or easy: as on the occasion when his seatmate during a railway trip in India turned out to be a leper; and as on the twenty-three-day voyage on a steamer engaged in the transportation of coolies from Madras to Natal, on which "the smells and dirt were beyond belief," and where "the food makes a poor appetite turn up its nose, in spite of all efforts to hold it down. The butter is a kind of yellow liquid salve, the water has apparently been on a moderately slow fire, the ice gave out the first day from Madras, and as to the meats, the less said about them the better." But the most remarkable fact about these travels was that, although they scattered the family so often, "Yet always the

family stayed like a city that is compact together. Always those who went came back in safety, and as often as it was anyway possible the scattered fragments of the family were reassembled as by a magnetic pull...proof...of the genius-for-family which father possessed."

The preceding quotation is from the final chapter by Sydney A. Clark, a younger son of Dr. Clark, which gives a most delightful glimpse of the home life of that great organizer, pastor, lecturer, editor, author, and his wonderful helpmate. Read on page 249 about a little family custom that makes them and their sons seem more vividly "homey" and "folksy" than could pages and pages of ordinary biography. The book closes with a brother's tribute to the "son" who painted the portrait, and who died suddenly before completing it. Eugene Clark was professor of German Literature at Dartmouth and secretary of the College, and the news stunned the student body and his brother. "The stab of it was unlike anything I have ever experienced, for Gene's life was only half finished and it meant so much to all of us."

No one who has ever known or seen or heard Dr. Francis Clark but will want to read this story of his life. It is profusely illustrated

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Children's Books

At the Foot of the Rainbow, by Margaret T. Applegarth (Richard R. Smith, New York, $1.50), are stories of Black, White, Yellow, Red, and Brown boys and girls, full of incident and humor, one for each day in the month. The titles are an earnest of their contents. Who would not expect to find pep and originality in a tale called "Little Squaw Scared of Her Wigwam," or "How Cinderella Lost Her Cinder," or "The Thumb Print of a Shadow," or "The Foolish Little Skipping Sari," or "God Said the Five Dresses Were Good?" In "Oh Fudge," a little non-famous Fanny Farmer gets around a Jimmy who had said "None of those chocolate-colored folks are ever anything but a waste of missionary money!" and had replied "Oh fudge!" once too often to her arguments, by taking mean advantage of a fellow when he was down—with a broken leg. She sent him packages of chocolate fudge of her own make, regularly, wrapped in leaflets telling the stories of Pandita Ramabai and Sadhu Sundar Singh and Narayan Tilak and other chocolate-colored people whose achievements and sheer grit appealed to a hero-worshipping boy's heart. "I think he is becoming quite chocolate-coated!" remarked Fanny. Which was the reason Jim became known as the Chocolate Soldier, eager to help the King win new victories.

Bookshelf

Continued from page 137

India

Tailum Jan, by A. T. Houghton, B.C.M.S. (Marshall, Morgan & Scott Ltd., London, 2/6), is the story of the way God called out a simple woman of the tribe of Jinghpaws, people who are scattered over the hills of Upper Burma and the Chinese border. The author, a missionary in Burma, British East India, describes the tribal customs, the life from birth through marriage, conversion, widowhood, of this woman, and her promotion into the life beyond. "Converts in the mission field are almost all brought in by one-by-one work," writes Barclay Buxton in his foreword. "They are hand-picked fruit. This story gives one insight into a missionary's work and how that fruit is gathered. It shows the love and the labor, and the patience that are needed to bring a soul to Christ." There is a map and several illustrations from photographs.

Missions

The International Aspect of the Missionary Movement in China, by Chao-Kwang Wu, Ph.D., Professor of Political Science in Fuh Tan University and Chih Tze University, Shanghai, China (Johns Hopkins Press, Baltimore, $2.50), is an expert exposition of the legal rights of missionaries, their protection and control, their status and their political influence, and the international complications that have arisen out of the intricate situation described.

The author states that he was somewhat handicapped in securing adequate materials concerning recent events and refers the reader to Frank Rawlinson's *Revolution and Religion in Modern China* to supplement his information.

"No new idea has ever been accepted without criticism," he writes. "Is it therefore to be wondered at that the spread of Christianity in China should also have been attended with difficulties? . . . The writer attempts to search, in a spirit of dis-interestedness, the major causes that have given rise to anti-missionary troubles. . . . The Chinese are broadminded enough to appreciate the valuable doctrines of all religions and are willing to absorb the good of all of them. . . . Christian missionaries in China suffer, not because they are propagating a foreign religion, but because of the fact that they are connected with the foreign oppressors of China. . . . The Chinese people are by no means haters of aliens as such, regardless of their conduct."

It is interesting to note that where he lays the blame for anti-missionary riots or massacres on the conduct of the missionaries themselves, the latter were, in most cases, Roman Catholics—interesting because the Catholic methods have often been extolled as models by secular writers.

"After the settlement of the Boxer uprising, anti-missionary riots have been generally on the decline. This condition is due to the fact that the genuine character of the missionary work in China has been better understood, that the conduct of missionaries has been in the main wiser and more discreet, and that the Chinese have learned from bitter experience the futility of the blind use of force.

"The foreign policy of the Nationalist Government is anti-imperialist. It must not be construed as anti-foreign or anti-Christian in nature. On the whole, the Nationalist Government has been friendly toward Christian missionaries. . . . It is to be borne in mind that thousands and thousands of Chinese civilians were killed and millions upon millions of dollars of property was damaged and destroyed in the revolutionary upheaval. Is it, therefore, reasonable to expect that the comfort and interests of the few thousands of foreigners in the

Continued on page 141

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This, That and the Other

Continued from page 135

"Face"

Dr. Charles A. Stanley of Cheeloo University, Tsinanfu, Shantung, China, recently gave a lecture on "Face." He has the reputation in China for intimate acquaintance with Chinese life, and we have no doubt that he threw considerable light on what we have been wont to consider the key to Chinese psychology. Dr. Stanley also took his audience a long way into the philosophy of morals and of noble living. To give the right approach to understanding the psychological attitude denoted by "face," Dr. Stanley took his audience back to the classical foundations of Chinese thought and called attention to a Chinese word that translated means "sense of shame." In its various shades of usage it indicated an emotional reaction to situations which called for a proper sense of moral or social values. He said that this "shame" is the spiritual content of which "lien," that is, face, is the physical manifestation. But, as with all highly spiritual types of morality, the outward and physical easily tends to displace the inner in the thought and conduct of the common man. Thus "lien" has become the symbol for the whole.

The audience felt forced to agree that "face" is not wholly a Chinese institution, but a part of Western social procedure as well, though our Chinese friends give it more weight than we, with our Western love of speaking our mind, are accustomed to. Consideration for the other man's feelings is at the bottom of "face," and after all, China has made much more, practically, of the principle of reverence for personality than has the West, though it has lagged behind in the theory of the same.

A Prize-Winning Life of Christ

Last year a prize of Y500 was offered for the best life of Christ by a Japanese and in Japanese, based on the Gospels, written in the light of modern scholarship and in a style that would be appealing to a large number. "This was somewhat of an experiment," added Rev. Floyd Roberts, "as Christian literature is in its infancy in Japan. The committee was surprised to receive twelve manuscripts. All traces of the authors were removed and the books submitted to the judges. When the envelopes with the corresponding names of authors were opened several very well-known names appeared, but the name of the winner was unknown. It was discovered that he is a young man only thirty years old, pastor of a Methodist church in Kyushu. He had done all of his preparatory study for his book in Japanese, which shows the progress in Christian literature that has been made." The book came from the press in December.

Speaking of Conferences

Have we mentioned the round table conference on Church Union in Delhi, attended by Ella Hoxie of Sholapur late last November? We're afraid we didn't. *Peccavi!* The three days which "did not carry us very far" were followed by a meeting of representatives of our United Church with the Methodist Episcopal representatives which "in most respects was more satisfactory than the previous one because we were able to propose some definite steps for going ahead. It was realized that constitutional changes would take a long time. . . . Meanwhile, it is proposed that a joint council be set up here to work for common ends, leaving the constitutional changes for later consideration. I should have said that this meeting was a trichurch one for English Baptist representatives came in, and it appears that their body is likely to join this federation. The English Baptists do not insist on close communion, and seem prepared to be broad-minded regarding other churches."

Congratulations!

Dr. William W. Peet celebrated his eightieth birthday in Claremont on February 14th, and the Near East Mission cabled congratulations and appreciation of his forty-four years of service.

Miss Luella Miner was given a reception the first of the year by a group of Chinese and foreign friends.

Just about that time Dr. John C. Martin received in Claremont, California, a cablegram from "friends" in Aleppo, Syria, congratulating him on his seventieth anniversary.

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Missionaries Are Wanted

Secretary Nishio of the Kumiai Church of Japan recently had an interview with Secretary Warnshuis of the International Missionary Council. His notes of that interview are published in the Japan Mission Bulletin No. 12 under date of October 21. These notes are of such value that we print some of them here for the benefit of our readers.

"Although the achievements of Christian evangelism in Japan are very great, yet the number of believers is only 150,000 or so, of whom it is likely only half have a really living faith.

"So far it has been the pioneering preparatory work in the whole program of the fundamental Christianization of the nation, and the task is now to get on with the main part of the program, i.e., the Christianization of the spirit and life of the nation.

"For this purpose it is necessary:

a. To reveal the real experience of true life with Christ,

b. To guide in the right way the thought of the people, particularly the young people,

c. To come into close contact with the people and to Christianize their daily lives,

d. While undertaking the thorough Christianization of individuals also earnestly to work for the Christianization of society.

"From this, it can readily be seen that the great work of the Christianization of Japan is by no means an easy task. The goal is yet far away and the present forces are lamentably deficient. However, the period of preparation for this fundamental Christianization has practically been completed and the present opportunity must certainly not be missed.

"As today the peace and progress of the whole world is impossible without including the civilization (culture) of the Orient; for the building up and completing of the Kingdom of God on Earth, the supreme need

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Bookshelf

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land should be maintained without being slightly affected?''

There is a very complete and valuable bibliography and an appendix containing the articles in the various foreign treaties dealing with the status of missionaries.

A New Era in Missions, by Homer E. Wark, Ph.D., president of West Virginia Wesleyan College (Fleming H. Revell Co., N. Y., $1.50), is not a very recent book (1929), yet we now bring it to the notice of our readers because it is a volume the student of missions cannot afford to miss. Dr. Wark, having lived and preached in a mission land, having observed as a world traveler Christian work in many lands, and having taught the history of religion in a university, is particularly well fitted for this exposition.

He first points out that men do not object to the missionary idea in other spheres than religion, to the exchange of political, social, or educational ideas, then discusses the ''Open-Door'' policy in religion, the bearing of missions on vital religion and on international relations. Next, he discusses the missionary motive in St. Paul, in the early church, in the middle ages, in the later Catholic missions, in early Protestantism, and, coming down to the present, the political, the ecclesiastical, the philanthropic and the spiritual motives. What are and what are not the essential missionary aims? The raising up of an indigenous church? The ideal of spiritual interpenetration? A world dominated by Christian standards of life? An international Christianity? Dr. Wark answers these questions, and, as ''the whole matter of world missions depends on one's Christology,'' he expounds the uniqueness and the finality of Christianity and compares it with other religions.

THE BIRTHPLACE OF THE JAPAN MISSION

This is the house at 182 Walnut Street, Brookline, Massachusetts, that Dr. Cary describes in his article in our February issue.

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This, That and the Other

Continued from page 140

is the Christianization of Japan which is the centre of the civilization of the Orient.

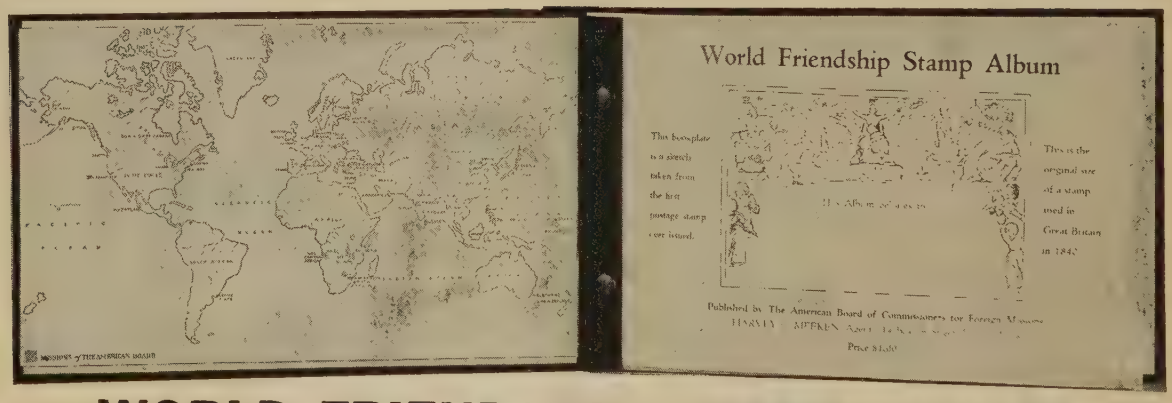
"Doubtless the Christianity that will be developed within the Japanese nation will be distinctive in form and content, and the utmost effort must be made to keep its development in all ways healthy and pure and in harmony with the essential nature of Christianity. In this connection, the relationship to and help of the older Christians of Europe and America is of great importance; particularly the activities of missionaries in various lines and the influence of their Christian lives are of great value in the Christianization of the Japanese nation.

"Bringing peace on Earth is a duty of no less importance than the salvation of individuals. Foreign missionaries in Japan are fulfilling this mission by publicly and privately aiding and supporting good international relations. They have well improved their special opportunities in this line.

"Needless to say, care must be taken in selecting missionaries who are expected to work in Japan; they must be men good enough to set an example of the Christian life, and be superior in faith, thought and in character. And they must have an intelligent understanding of the civilization of the Orient and Japan. Historically the Japanese people are not anti-foreign. They gladly look up to and respect people of good and lofty character, irrespective of whether they be native or foreign and ungrudgingly accept their leadership.

"Thinkers and preachers of first rank and Christians of distinguished ability in any line from Europe and America who could come here and help, would have immense influence with the Japanese people. Such persons are eagerly desired and would be heartily welcomed.

"The reformation and improvement of Christian educational institutions, the planning and execution of evangelistic work including social institutions, and the stimulating of the improvement of Christian literature; all these are fundamental necessities for the Christianization of the Japanese people, and require a great many people and large sums of money. The inadequacy of the present forces of the churches in Japan for this task gives us ceaseless anxiety."



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Elizabeth Chapin, the daughter of the first president of Beloit College, was married to Dr. Henry Dwight Porter, of the North China Mission of the American Board, in April 1879. The Porters made their home in different stations of the mission at the beginning, as Dr. Porter's medical services were in wide demand. At the annual Mission Meeting in April, 1880, a new country station was opened in Shantung, to which Miss Mary H. Porter, already a veteran, Dr. and Mrs. Porter, and Mr. and Mrs. Smith were assigned. But it was not till the autumn of 1882 that it was possible to welcome the families into the new quarters.

In 1884 the station was greatly strengthened by the coming of Dr. and Mrs. Albert P. Peck, who took over the medical work then rapidly expanding. It was probably a unique feature that every one of the members at that time were connected with the First Congregational Church of Beloit. The arrival of the Wyckoff sisters five years later did not in the least diminish this family feeling, which was often remarked upon by the Canadian Presbyterian missionaries who for a time were our guests and helpers as unlike anything they had ever seen elsewhere.

There were at times eleven children in the different families, and they have cherished their rural China training as their prime treasure.

Mrs. Porter was eminently a homemaker and a wife and housemother, but she also assisted to a moderate extent in the teaching of the Chinese women and girls which had been a specialty of the station.

At the close of 1899 it became necessary for the family to go to the United States for the education of the children. The Boxer outbreak in the following year prevented the return of the family, but Dr. Porter remained and gave his life to the task of caring for the stricken church.

Mrs. Porter was invariably sunny hearted and sweet tempered, and her home was a model, both in China and in America. She cared for her husband with unfailing assiduity, and likewise for one of her sons who was for years an invalid. They had for many years a beautiful home in La Mesa, California. Her later years

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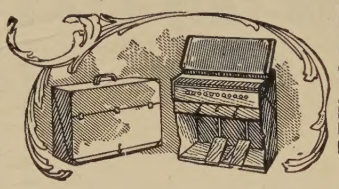

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were spent in the old home at Beloit, in company with her sister and many friends. Her children are her monument, and her works do follow her.

ARTHUR H. SMITH

NOTE: Mrs. Porter was born in Milwaukee in 1868, attended Rockford Female Seminary and Miss Porter's school in Farmington, Connecticut. She was connected with the North China Mission from 1879-1899. Rev. Lucius Chapin Porter, professor in Yenching University, Peiping, China, is her son. She died November 26, 1930.

THE CHRONICLE

APPOINTMENT

December 30. Miss Clara G. Labaree, who served in the Kindergarten Training School at Sholapur, India, for another three-year term in the Marathi Mission.

ARRIVALS ON THE FIELD

October 27. At Madura, South India, Miss Anna L. Lee, joining the Madura Mission.

November 27. At Madura, South India, Miss Dorothy L. Blanke, joining the Madura Mission.

November 28. At Lobito, en route to Dondi, Angola, West Africa, Rev. and Mrs. Richard S. Webb, joining the Mission.

December 8. At Adams, Natal, South Africa, Rev. and Mrs. Henry A. Stick, returning to the South Africa Mission.

December 9. At Madura, South India, Rev. Clarence E. Wolsted, returning to the Madura Mission.

ARRIVAL FROM THE FIELD

December 22. In New York, Dr. and Mrs. William J. Jameson of Manepay, Ceylon.

BIRTH

December 22. At Tokyo, Japan, a daughter, Carol, to Rev. and Mrs. Clarence S. Gillett.

MARRIAGE

December 23. At Sholapur, India, Miss M. Louise Wheeler and Rev. James F. Edwards, both of the Marathi Mission.

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